

A PLAINE
and familiar Explana-
tion of the tenne Comman-
dements by Questions
and Answeres :

Fittest for the instruction of the
simple and ignorant people.
(* *)

By Francis Bunny, one of the Preben-
daries of the Cathedrall Church
of DURHAM.

Deut. 6.7,8.

Thou shalt rehearse these (Commandements) continu-
ally unto thy children, and shalt talke of them
when thou tarriest in thine house, and as thou
walkest by the way, and when thou lyeest downe,
and when thou rysest vp. And thou shalt bind
them for a signe upon thine hand, and they shall
be as frontlets betwene thine eyes.

LONDON,
Printed by G. P. for RALPH
ROVNTHWAIT, and are to be
sold at his shop in Pauls Church-
yard at the signe of the
Flower de Luce. 1618.

APPLANE

and familiar explanation

tion of the terms

denoted by Questions

and Answers

Fitted for the instruction of the

young and unlearned

(2)

By Francis Baily, one of the

assistants of the

General Assembly

London

The first part of this work

was published in the year

1781 and has since been

repeatedly reprinted

and is now in its

third edition

and is now in its

third edition

and is now in its

third edition

and is now in its

third edition

and is now in its

third edition



To the right Worshipfull, Sir
George Scoby, and Sir Nicholas Tem-
pest, Knights, my assured good friends:
*Grace and peace from God the Father,
through Iesus Christ, and the true
comfort of the holy Ghost
be multiplied.*



Right Worshipfull, ha-
ving trauelled now a
long time in my mi-
nistery, as your selues
can witnesse, I yet
finding no great comfort of all my
labours, may perchance bee decei-
ued as was *Eliab*, (and with all my
heart I wish it were so) who in his
time complained that none truly
religious were left, when God had
referred many. I will not therefore
resolue with my selfe as did *Jeremy*,

1. King. 19.
10.

The Epistle

Ier. 20. 9

not to speake any more in the name of God, or to forbear to preach ; but rather hope, that hee who hath set me to worke (though the feede of my husbandry lye hid for a time, and is not seen to sprout) yet will in the end giue a gracious blessing, and a plentiful haruest. And for such good successe of these my labours, I wil alwaies pray most heartily to the Master of the haruest, the only giuer of all good things. For,

1. Sam. 12.

23.

as Samuel said, God forbid I should sin against the Lord, and cease praying for you, but I will shew you the good and right way : so shall my indeuour be, I trust, alwaies (by Gods assistance) that the light of truth may shine in the hearts of you, and of all my Parishioners, and guide euery of you in all your actions. Being therefore very desirous to see some fruite of all my labours : I resolved with my selfe,

Dedicatorie.

ſelfe, that the readieſt way to plant the true knowledge of God, is, to inſtruct the youthes in the grounds and Principles of Religion : aſſuring my ſelfe, that ſuch as once find a ſweetneſſe in that knowledge, will hunger and thirſt more and more for further vnderſtanding. I therefore expounded the tenne Commandements, indeuoring therein to be plaine, for the inſtruction of the ſimple and ignorant. For children (ſuch as my people are in vnderſtanding, and God of his goodnes make them in deed his obedient and dutifull children) muſt be fed with milk of eaſie doctrine, not beeing as yet able to digeſt ſtrong meates, or vnderſtand hard points of deeper knowledge. And much to that effect that I taught out of the Pulpit, my pen alſo hath ſet downe, that words vvhich may eaſily be forgot-

The Epistle

ten, though they bee attentiuely heard) being again presented to the eye, as another remembrancer of that which was sayd, may make a deepe impressiō in the heart, and so be more remembred, and better regarded. These my small labours, though not worthy to be presented to your Worships, yet the matter being such as no Christian may be ignorant of; and I intending the same especially for the people, ouer whō God hath placed me, am bold to publish the same in your names, earnestly desiring, & most heartily beseeching God, that as in worldly reputatiō you are the most eminent of my Parish; so you & your families, may be vnto all about you godly patterns of true Christian zeale, and all holy obedience. O that the light of true godlinesse might so shine from you and your houses,
that

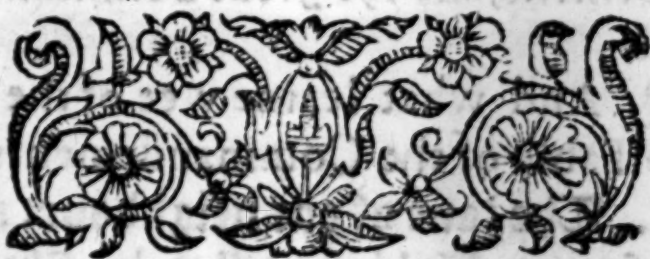
Dedicatorie.

that thereby others your neighbors may be prouoked and encouraged, with all alacrity to prayse God for the truth of his glorious Gospell, and in singlenesse of heart to serue him. And that in this true Christi. an zeale and forwardnesse, you may be funderers of Gods glory and of his truth: Imitate I most heartily intreat you, the couragious example of that man of God, good *Ioshuah*, who to drawe on others to the seruice of the true God, thus professed: *I and my house will serue the Lord.* Which that you may say and doe feruently and vnfainedly; the Lord in mercy for his Christs sake, worke it in your hearts, and in the hearts of all them that call vpon the name of the Lord. So be it.

Iosh. 24,
15.

Your Worships in Christ,
Francis Bunney.

that thereby others your neighbors
may be provoked and encouraged
with all alacrity to praise God for
the truth of his glorious Gospel,
and in the joyful hope of his
blessing. And thus in the true Christi-
an spirit, I commend you to
the burdens of Gods glory and
his truth: I commend most heartily to
you, the courageous example
of that man of God, good Mr. [Name]
who so draws on others to the
service of the Lord, and his
I and we shall with you all
Which that you may do and do
fervently and valiantly, the Lord
in mercy for his Christs sake,
work in your hearts, and in the
hearts of all them that shall hear the
name of the Lord. So be it.



An Exposition of the Commandements.

Question.



Ow many Comman-
dements are there?

Answ. **Ten.**

Q. How are these
tenne Commande-
ment diuided?

A. Into two Ta-
bles.

Q. What do the Commandements
of the first Table teach vs ?

A. Only to rest vpon God, and to
worship him; and therefore our Sau-
our Christ calleth this first Table of
the Commandements, the first Com-
mande-

Mat. 22. 38

mandement, and the great Commandement.

Q. And what learne wee of the second Table of the Commandements?

Mat. 22.40 A. The loue of our neighbour: and this second Table is called by Christ, the second Commandement.

Q. But seeing that there are ten commandements in these two Tables; how doth our Sauour Christ call them but two Commandements?

A. Because they are all referred to two points, the loue of God and of our neighbour.

Q. There are in the first Table foure Commandements, what learne wee in euery of them?

A. The first requireth our inward and hearty affection towards oue God, and that we rest and rely vpon him only.

The second and third Commandements teach, how in outward manner wee are to worship and shew our loue to God.

The fourth commandeth the Sabbath, as the meane whereby wee are to
bee

bee instructed and the better enabled to Gods service.

Q. And what is the effect of the sixe Commandements of the second Table?

A. Generally they teach vs our duty toward our neighbours. But if particularly wee consider of the chiefe drift of every precept; the first Commandement which is the first of the second Table, instructeth how inferiours should behaue themselves toward their superiours, & withall superiours are put in minde of their duty and place what manner of men they ought to be. The rest of the Commandements are more generally teaching all of all sorts of estates of life, to haue a care of their neighbours life: in the first Commandement, of their chastity and pure or undefiled conuersation: in the seventh, of their goods and possessions: in the eighth, and of their reputation and credite or fame: in the ninth Commandement, and of all maintenance of truth. And in the tenth Commandement wee are taught, that it is not enough to performe these duties to our neighbours in

in our outward actions only; but also that we must not cherish in our hearts so much as a hidden lust or desire that may be any way hurtfull to our neighbour, but on the contrary must bend all our endeavour to do them good.

Q. For a short view of the meaning of all the Commandements, let this suffice: But to returne to the first Commandement, why is it (as all many of the rest are) delivered negatively, or forbidding that which is euill, rather then commanding that which wee ought to do, and the thing that is good?

A. Partly to give vs to vnderstand, that holy obedience cannot be performed, vntlesse we first cleanse our harts from that which is euill, as God by his Prophet aduiseeth, Cease to doe euill, learne to doe well, and out of him **S.** Peter teacheth: Eschew euill, and doe good. Insomuch, as when God spoke to Iacob, and willed him to goe to Bethel, Dwell there (sayth God to him) and make there an altar vnto GOD. Then said Iacob vnto his household, and to all that were with him, Put away the strange

Esa. 1. 16.

17.

1. Pet. 3. 11

Gen. 35. 1

strange gods that are amongst you, and
 cleane your selues, Ver. 2. Partly also
 God deliuereth the most of his cōman-
 dements, forbidding y^e which he would
 haue his seruants to auoide; because
 he knoweth, and he would also haue vs
 to consider earnestly with our selues,
 that we are too ready & prone naturally
 to sin; and therefore that our first care
 should bee to deny our selues, and our
 naturall inclinations, that wee may
 more feruently follow after that which
 he willeth.

Q. Doth then this first Commande-
 ment require of vs any more then to
 take heed that we haue not any strange
 gods?

A. Yes verily. For in that it forbid-
 deth any other, it teacheth vs that hee,
 and hee only ought to be acknowledged
 to be our God. Therefore in the lawe
 such precepts are very common: Thou
 shalt feare the Lord thy God and shalt
 serue him. Againe, Thou shalt feare
 the Lord thy God, thou shalt serue
 him, and thou shalt cleaue vnto him.
 Yea, hee in his preface vnto his tenn
 Com-

Deut. 6. 13

Deut. 10.
 20.

Commandements doth challenge vnto himselfe that honour, I am the Lord thy God. Neither doth so speake this only to the Israelites, who were his only knowne people at that time, but euen vnto all vs, who pꝛofesse that wee are Gods childꝛen oꝛ seruants.

Q. You say then that this first commandement not onely forbiddeth all strange gods, but also commandeth vs to cleaue vnto the true God.

A. It is so.

Q. But how shal we come to a more perfect vnderstanding of this first Commandement, that we know how to keep and obey the same?

A. If we truly consider how many waies we may transgresse, and carefully take heed to shun them: and then remember what God requireth of vs, that wee serue and worship him, and set our selues to the vttermost of our power to doe them.

Q. Shew me then how many waies this first precept may be broken.

A. To speake of euery particular sin whereby this commandement may be

be broken, it is hard : but I shall deli-
uer certain general transgressions, vn-
to the which all the rest may easily bee
referred, and by which we may truly
examine our selues, and accuse our
selues of disobeying.

Q. Is not the grosse Idolatry of the
Gentiles a manifest breach of this Com-
mandement?

A. Yes verily. And God doth of-
ten complaine of his people, for that
they delighted in their abominations :
Deut. 32. 21. Ier. 2. 5. and elsewhere
very often.

Q. But the Angels are excellent crea-
tures, alwaies waiting to do Gods will,
may we not seeke vnto them for helpe?

A. Wee may not. For the Scrip-
tures teach vs in many places, that
they are but ministring spirits, and ser-
uants vnder God for our good, and ther-
fore neither are willing of themselues
to do any thing, but when God sendeth
them, nor able by their owne strength
or power to helpe vs.

Q. Yet we see in Gods booke, that
good men sometimes haue offered to
worship

worship them: As *Manoah* the father of *Samson*, as may be gathered by the 13. Chap. 16. Verse of the booke of *Iudges*: So likewise *Apo. 19, 10. & 22. 8.*

A. So it is. But *Manoah* knew not that it was an Angel, as it is there testified, but thought belike that God himselfe did speak to him: we may also iudge the like of *S. Iohn*. And therefore as that Angell commanded *Manoah*, that if he would offer a burnt sacrifice, hee should offer it to the Lord: so *S. Iohn* is commanded by the Angell not to worship him, because he is but his fellow seruant: but worship must be done vnto God.

Q. Some haue worshipped the host of heauen, and had affiance in those glorious creatures, as the Egyptians, who called the Sunne *Osiris*, and the Moone *Isis*, and worshipped them. And also before them (as *Plato* writeth) the Grecians accounted the Sunne, the Moone, the Starres; the earth also and the heauen for gods, as *Theodore* reporteth in his third booke of the healing the afflictions of the Grecians.

A. It

A. It is most true, but not they only who had lesse meanes to know the true God. But euen Gods people who were acquainted with Gods Law, and were often reprimanded by Gods messengers sent vnto them for that purpose, that they might know and detest that abomination: euen they I say, are accused not only by the Prophet Amos, but also, by the first Martyr S. Steuen. Although God gaue an expresse commandement vnto them, That if any haue gone and serued other gods and worshipped them, as the Sun, or the Moone, or any of the host of heauen, they should be stoned to death.

Amos. 5.
26.

Act. 7. 43.
Deut. 17.
3. 5.

2. It seemeth, the excellency of these creatures, who are very glorious in mens eyes, first alured the Gentiles to this folly, and Gods people were deceiued by their example, whilst they more regarded the dooings of men, which are many times deceitfull, then the expresse Commandement of God, which alwaies pointeth to the right way.

¶

A. That

A. That must needs be granted. Therfore wee must hereby take heed, that wee alwaies haue a carefull eye vnto Gods Law, that we may frame all our actions both toward God and toward man, by the right rule of the infallible word. Otherwise we may easily transgresse this Commandement, as these haue done, in following after strange gods, bowing before Angels, and worshipping the host of heauen, which were made for our vse and comfort, and not that wee should serue them.

Q. Wee haue heard how many wayes such as haue professed themselves to be Gods seruants, haue broken this first Commaundement vnder a perswasion (though false) of seruing God. But may not the same also be transgressed by hauing too much confidence in things that cannot helpe?

A. Yes, and that two waies. Either in hauing too confident assurance in other worldly meanes, that we can procure besides our selues: or in trusting too much in our selues, and
our

our owne meanes.

Q. What meane you by them that seeke helpe by other worldly meanes then themselves?

A. All such as trust in mens strength or fauour, for which sinne Gods people are very often bitterly reprov'd by Gods true Prophets: for they so relyed sometime vpon the Egyptians, sometime vpon the Assyrians, that they thought by their helpe to auoyd Gods iudgements denounced against them by his messengers. Some also put their trust in Chariots, and some in Horses. So did Pharao when hee and his people followed after the Israelites, but they were all drowned in the Sea. And some trust to the strength of their Towers, as did the Iebusites in their fort of Zion, in so much as they scorned Dauids messengers whom hee sent; but Dauid preuailed against it. And so worldly men, as they haue worldly meanes to help themselves in resting too much vpon such meanes, breake this Commandement.

Psal. 20.7.

2.Sam. 5. 6

Q. But it is not vnlawfull to vse good meanes to escape any trouble or danger, as infinite examples in the Scriptures may teach vs.

Psal. 24.8.

A. True, so that we vse them as meanes only, and not as things able of themselves to make vs any helpe; but as Gods instruments by whom he woꝝketh foꝝ our good. Physicke is good, if we intreat God by Prayer to giue a blessing to it. Strength of men is needfull against a mighty enemy; but the Lord, Euen the Lord that is mighty in battell, doth giue the victorie. The Husbandman doth husband his ground and sow his seed, but the increase commeth of the Lord. And euery woꝝke of euery man in his calling is good, and attaineth to the end foꝝ which it is woꝝought, if God prosper it: otherwise our skil, strength, wisdom, and all our indeuours (though very earnest) are but vaine.

Q. By this that hath beene said, it is not hard to gather how many waies this first Commandement may be broken, in respect of our confidence that wee

wee haue in other worldly means: but may not our owne heart also beguile vs, and cause vs to transgresse the same?

A. Yes verily, and that two ways, either by inordinate loue euen of things that we may, nay, that wee must loue; or by putting affiance and confidence in any thing that we haue, or that we can do.

Q. How can this be, that in louing that which we must loue, we may displease God, or breake this first Commandement?

A. The loue of Parents toward their children, is a duty that must bee perfozmed, and commonly is so feruent, that God setteth it as a patterne, whereby he would haue vs to behold his loue toward vs his Children. Yea, for that cause he will be called Father of vs, that the very name wherby we speak vnto Him, may assure vs of his loue. The loue also of Children to their Parents, of the mutual loue of Husband and Wife, are much and often commanded: so likewise the loue

Esay. 49. 15

Rom. 12.

10.

Heb. 13. 1.

Philip. 3 8.

Luke

14.

26.

of Brethren, is set for example before us of a true Christian affection that we should beare one toward another, for it is commended vnto vs by the name of Brotherly loue. Yet must our loue to God so farre surmount all these loues of any worldly Creature, how deare soeuer vnto vs, either by nature, or by any other affection, that if it so be that wee must shew whom wee most loue by our obedience, in comparison of our loue to God, the loue to man must vtterly be extinguished, and be no loue, euen as the Apostle accounted all (whatsoever holiness or righteousness he might seeme to challenge by the Law) to bee but losse and dung, that hee might winne CHRIST. And this is that hatred of Father, Mother, Wife, Children, Brother, Sister, yea, and of our own life too, that Christ saith must be in his Disciples: Not that wee may hate these, but that in comparison of our loue to God, these things must seeme vnto vs. Abraham is a true pattern of this loue, who when GOD commanded,

Gen. 22.

manded, was willing to haue offered his sonne Isaack, the only hope of all the promises which God had made to him. So wee, vnlesse we can be content to obey Gods will, though Father, Mother, Wife and Childzen, and all our friends, yea, though our own lusts, delights, or affections draw to the contrary, doe breake this Commandement, because we rather obey the things that hinder vs, then God who commandeth.

Q. Your meaning is, that if wee loue any thing so, that it may make vs neglect our loue, seruice, or worship of GOD, euen by that loue we break this Commandement : *Thou shalt haue no other God before mee.*

A. I meane so. For, if God were our delight and the ioy of heart, then would our affectiō vnto other things bee ruled and framed according to it. But if other loues possesse our harts, they sit in Gods place, and drawe vs after them.

Q. You said also, that this Cōmandement may be transgressed, if we put

our trust or affiance in anyother thing but In God.

Ionah. 2. 8.

A. True: for if in danger we trust in our owne strength, as if thereby we can be able to stand, or in our subtiltie, that by wiles and shifts we wil auoid the peril, or in any such help as we think to make to our selues; these and such like are but lying vanities, of which the Prophet saith: They that wait vpon lying, vanities forsake their owne mercy. Yea, if the Husbandman assure himselfe of good increase, because he hath done the part of a good husband to his ground, or any tradesman thinketh to be rich, because he is painefull in his trade; because they make their labour in their calling to be in Gods stead, who only must giue a blessing to all they do, such do transgresse this Commandement.

Gen. 3. 19

Q. Your meaning is not hereby, to find fault with such paines as men take in their lawfull calling. For, it is the decree of the Almighty: *In the sweat of thy face shalt thou eate thy bread.* Neither can we call it our bread, as Christ

tea-

teacheth vs to aske, vnlesse some way
or other we labour for it: but when we
haue done what belongeth to vs to
doe, yet as *Except the Lord build the
house, they labour in vaine that build it:*
*Except the Lord keepe the Citie, the kee-
per watcheth in vaine.* So vnlesse the
Lord giue blessing to all that we doe,
it cannot prosper. For, it is God only
that giueth power to get substance.

Psal. 127.1

Deut. 8.18:

A. You say well: and therefore if
we perswade our selues by any such
meanes to supply our wants, not see-
king to God by hearty praier to pros-
per our doing; yea if with good Moses
wee pray not: Let the beauty of the
Lord our God bee vpon vs, and di-
rect thou the worke of our hands vp-
on vs, euen direct the worke of our
hands. Wee shall want the desired
successe of our paines, because wee
rest not as we ought to doe vpon help
from God, and his direction, where-
by wee may bee taught and guided,
with what mind, and to what end wee
should labour; namely, for conscience
towards God to liue in our honest
calling,

Psal. 90.17

calling, not seeking with greedie affection to enrich our selues, but to bee painfull in that state of life that God hath appointed vs to liue in, thereby to maintaine our selues and our families, and enable our selues to doe good also to other; and also by labour to banish the idle life, the bane of al goodnesse, and root of all wickednes.

Q. Hitherto wee are taught, that neither in any religious respect wee must repose our trust in any but God only; neither in any proud perswasion of our heart must we hope for help, in any worldly meanes, how hopefull so euer they seeme vnto vs; neither yet must our loue bee so to any thing vpon earth, but that our chief delight may be in the worship and obedience of our good God. But as wee haue heard how many waies we are in danger of breaking this Commandement: so would I faine vnderstand what it requireth of vs, that wee may do it?

A. Euen the contrary to the things that it forbiddeth. For as it forbiddeth all trust in any thing, but in God only:

only : so doth it require of vs that in him wee should repose all our confidence in all our wants, dangers, or any distresse; as also the Prophet Dauid adviseth, Trust thou in the Lord (saith Dauid.) Waite patiently vpon the Lord, and hope in him. So did Dauid, when hee encountred Goliath, that Champion of the Philistims. He trusted not in the armour that Saul caused them to buckle about him, but cast it away, and told the proud bragging Philistim, that hee came with sword, speare, and shield, but I (saith he) come vnto thee in the name of the Lord of Hosts, the God of the Host of Israel, whom thou hast railed vpon. Now this confident assurance cannot flow from any other fountaine, then from a settled perswasion in our heart, that God is our God, that is in power able, in mercy willing to make vs all helpe. Here-out, I say, doth spring this resting vpon him for helpe in all distresse. And this our confidence and acknowledging God to be our God, moueth vs to innocate and call vpon God

Psal. 37. 3.
verse 7.

1. Sam. 17.
45.

Psa 121.1,2

Heb.4.16

Rom.10.14

God in prayer, either to give us good things which we want, or to keepe us from euill that wee heare. Thus was Dauid moued to consult whether he should lift vp his eyes vnto the mountaines, and then as if he corrected himselfe for that foolish thought, hee asketh from whence his help should come, if hee should thinke to lurke in those hills of the land of Canaan: then setting downe his resolution; Mine helpe (saith he) is from the Lord who made Heauen and earth. Hence cometh that boldnesse that the Apostle speaketh of, to goe boldly vnto the Throne of grace, that we may receiue mercy, and to finde grace to helpe in time of need.

Q. I see then that because we must trust in God only, if we will obey this first Commandement, we must onely pray vnto him, and not to any Angel or Saint. For *how can they call on him in whom they haue not beleueed?* saith Saint Paul. And if prayer be to be made only to them in whom wee may trust, then fie vpon the Church of Rome, that

that so abuseth the simplicitie of their followers, that they make the belecue it is great deuotion and a holy worship to pray vnto Saints and Angels, in whom yet they may not trust or beleue. For our Creed teacheth vs, that we must beleue in none but in God, the Father, the Sonne, and the Holy Ghost.

A. You say well : But you must know that the Church Romish loueth not to bee tied within such straight limits as are the Scriptures, or that rule of faith which we call the Creed. For in all these they can finde no warrant, as their Portuesse or Bzentarie teacheth to pray vnto Michael the Archangel to come to help Gods people; or as their Masse-booke instructeth to cal vpon the said Michael thus: *Defende nos in pralio, vt non pereamus in tremendo iudicio*: Defend vs in the battell, that we perish not in the terrible iudgment. Ascribing therby vnto the Arch-angel Gods office. For saluation belongeth to the Lord, as all the Scriptures testifie. And yet these blas-

blasphemies are in their reformed editions of their *Portues* and *Wasse-booke*, approued by Pius the first, and commanded by him to be published.

Q. I haue also read, that they pray vnto *Gabriel* to destroy their enemies, to *Raphael* to heale their sicknesses, to take away their diseases and to wash away their faults: And that they teach men to pray to their peculiar Angel (if any one bee so appointed to be a gardian to any man) *to saue him*, to *come downe and gouerne him*, to *cleanse his mind from sinne*, to *attend daily vpon him*, and *keepe him from falling*. What can they aske of God more then in these prayers they sue to obtaine of the Angels?

A. The Popish blasphemies, whereby they most impiously transgresse against the first Commandement are grosse and infinite, as when they ascribe to the blessed *Virgin Marie*, that she is the fountaine of mercie, of health and grace, consolation and pardon, of pietie and gladnes, of life and forgiueneffe. She most hap-

py Virgin drew saluation, pardon,
life and forgiveness from another
Fountaine, not dreaming of such
Fountaines of spirituall graces to be
found in her, as they most impiously
ascribe vnto her. And as blasphemous
is that their suit : Through the Vir-
gin his Mother, our Lord grant to vs
saluation and peace. Euen the Popish
Church following in that point the
patterne of the purer times, conclude
commonly their Prayers with this
clause, through Iesus Christ our Lord.
But in this Prayer Christ must bee
gracious to vs through his Mother, or
for her sake. Christ, I say, who for our
sakes was made man, humbled him-
selfe to the death, euen that shamefull
death of the Crosse, that Hee might
make atonement betwene his Fa-
ther and vs, must now, if we beleeue
such teachers, and follow such guides,
not saue vs according to Gods deter-
minate purpose, and mercy befoze all
ages, and according to his own grace
and mercy, who came to saue sinners,
and dissolue the works of Sathan,
but

but for his Mothers sake must he saue vs. **A** horrible popish blasphemy ! And yet all these horrible impieties are in their booke, of the Office of the blessed Virgine ; printed An^o. 1604. Set forth, as they tel vs, according to their reformed Latine. A deformed reformation it may well bee called, that publisheth such idolatrous things, so manifestly against the first Commandement, to the great offence of the simple and ignorant.

Q. All popish prayer-bookes are stuffed with such abominations, asking of their Saints (whereof some may iustly bee doubted of whether they were such or not) the things that none but God only can giue. I thinke that such offend grievously also against this Commandement, as ascribe vnto their supposed saints, the praise and glory of such good things as they receiue from God.

A. It is true: and God reproboueth his people for that vnthankfulnesse to him bitterly, by his Prophet Hosea, because they said : I will goe after my louers.

Hos. 2. 5

Ier. 44. 17

louers, that giue me my bread and my water, my wool, and my flaxe, mine oyle, and my drinke. As the Iewes in like manner thought it was well with them when they burnt incense to the Queen of heauen (say they) had we plenty of vittales, and were well, and felt none euill. But since we left off to burne incense to the Queen of heauen, and to powre out drink offerings to her, wee haue had scarcenesse of bread, and haue been consumed by the sword and by famine. vers. 18. Euen as now our silly papists lul themselves in security of superstition; because, say they, we had a good or merrie world befoze this new learning was knowne among vs, for so basely they reckon of the glorious light of the Gospell. But as by Hosea God threathneth that vnthankfull people of Israel, to take those his blessings from them, because they yeelded not thanks to him for them, but to their louers, that is, to their Idols; so hee by his seruauant Ieremy telleth the Iewes, they had no cause to bragge

C

of

ver. 21.23

of their welfare when they worshipped the Queen of heauen, for the Lord considered of it, and plagued them for it.

Q. What duty then doth the Lord require of vs for his benefits that hee bestoweth vpon vs ? Can we make any recompence to God for the same?

A. None at all. For hee standeth not in need of any thing that we haue. The whole world is his, and all that is therein. Only a thankesfull heart is the acceptable Sacrifice. What shall I render vnto the Lord (saith Dauid) for all his benefits towards mee ? I will take the Cup (of thankesgiuing for my) saluation, and call vpon the name of the Lord, 13. I will offer to thee a Sacrifice of praise, 27. Of which sacrifice of praise God himself giueth this testimony: He that offreth praise, shall glorifie mee. This dutie Noah performed at his going out of the Arke. Abraham, when God promised to his seed the land of Canaan; and after also at diuers times, when vpon sundry occasions he had in his hart this

Psal. 116.
12.

Psal 50.23

Gen. 8.20.

Gen. 12.7.

this promise confirmed. Isaak also
 vpon promise of Gods presence and
 multiplying his seede. Lastly, Iaa-
 cob, when he had escaped the danger
 of his brother Esau, built an Altar
 there, that is, at Shechem, where hee
 bought a piece of ground to set vp
 his Altar thereon, and in token of a
 thankfull heart for his great deliue-
 rance, he called the Altar, The migh-
 ty God. But among infinite exam-
 ples of this Sacrifice, which the god-
 ly did offer for Gods goodnes towards
 them, I will conclude with that of Io-
 saphat and his Souldiers, who when
 God had giuen them a great victorie
 ouer their enemies, they blessed the
 Lord in the valley of Berachah, vpon
 performance of which godly duety
 (that it should neuer be forgotte) that
 place receiued that name. And as if
 this had not beene sufficient once to
 haue giuen thanks vnto God for this
 benefit, euery one of them goe to Je-
 rusalem; yea to the very Temple to
 reioyce before the Lord for this his
 mercy.

Gen. 13. 4.
 18.
 Gen. 26. 25

2. Chron.
 20. 26,

Thus were the godly at all times very careful by offering to God only, praise for his goodnesse, to acknowledge their obedience to the first Commandement, and to profess that they trusted not in any other God, but in him alone.

Q. The summe of all that is sayd, is this, that God forbiddeth all kind of religious worship, either to the works of mens hands, or fancies of mens braine, or to the Host of heauen or to Angels, though excellent and glorious creatures of God, then also all vaine confidence in worldly helpes, or in any kind of thing that we haue or can doe. Lastly, all inordinate or excessiue loue to any creature or delight whatsoever: Then it commandeth vs that wee rest vpon him as our only hope and helpe, looking for all good things from him alone, praying vnto him for whatsoever wee want, and intreating him to keepe vs from whatsoever wee feare or would shun; and in regard of his manifold mercies, whereof we daily taste (vnlesse we be

(too senselesse) let vs knit vp the duties required of vs in this Cōmandement, *With giuing thanks alwaies for all things to God, euen the Father, in the name of our Lord Iesus Christ.*

Eph. 5. 20.

A. These are in deed the generall duties that God here requireth of vs in this first pzecept, whereby we are to learne, that seeing we must know that all good must come from him, we must not then thinke that wee can so much as offer to God a good thought of our selues, much lesse doe a good deed, vnlesse he inable vs; and therefore he must haue the glozy of all that we haue or can doe.

Q. Let vs now come to the second Commandement, wherein (it seemeth to mee) God teacheth vs how and after what manner hee will bee worshipped.

A. Very true, and it is needfull hee should so do. For when wee are once assured that there is a God, our own heart within vs telleth, vs that this God must bee worshipped: and therefore wee search and examine by

our own reason and iudgement (vntlesse we follow the light of **G O D S** word) what may be the most acceptable seruice vnto Him, whom wee esteeme as God. This hath beene the cause that euen the Gentiles and such as knew not the true God, haue thought, those things that most delight the senses, to be also best pleasing to their false gods: And for that cause they had Musicke to please the Eares, Lights and gay shewes to satisfie the Eyes, Perfumes & Odours for delighting the Nose, and so as they set vp to themselues vaine gods, and such as could make them no help, so they serued them with vaine worship, and such as could not be acceptable to the Diuine power.

Q. What is then the end which God here especially respecteth in this Commandement, when Hee forbiddeth grauen Images, & any likenes of any thing in Heauen aboue, or in the Earth beneath, or in the waters vnder the earth?

A. God would not that his people should

should imagine, that such worship as consisted onely in outward obseruances, might please Him. Hee would that his seruice should be answerable to his Nature, spirituall and heauenly: for as Christ saith, The true worshippers shall worship the Father in Spirit and Truth. In Spirit, I say, and sincerity of heart without hypocrisie; and in Truth, not only in outward rights and obseruances, which were but shadowes and figures of the true worship. For (saith our Saviour Christ) the Father requireth euen such to worship him.

Ioh. 4. 23.

Q. If God meant hereby to command a spirituall seruing of him, why did he charge his people by the ministry of *Moses*, with so many outward ceremonies as hee did, and that euen in that place, and about that very time, that hee gaue the Law of the Commandements vnto them?

A. God gaue the Law of that Carnall Commandement, as the Apostle to the Hebrewes calleth it, for a time to traine his people in obedience to him,

Heb. 7. 16.

him, which in outward obseruances they would moze readily learne; but in such obseruances as had in euery one of them a spirituall meaning, and might haue led them to that true worship that **G D** requireth, and is delighted in. Circumcision was the first that **God** appointed, and that before the Law Moral was giuen about 400. yeres. The next vnto it was that ceremonie of the Paschall Lamb, commanded about two Moneths before the Law was giuen, as may bee gathered; if wee compare the 33. of Numbers, verse 3. with the 19. Chapter of Exodus, verse 1.

Q What spirituall meaning was in those two obseruances required?

A. Circumcision did giue this to vnderstand, that they brought with them from their Mothers womb such corruption of flesh as must bee taken away, if they will be in truth the people of **God**, & therfore that they should looke farther then to the outward ceremonie. For if thou be a transgressor of the Law, thy circumcision is made

made vncircumcision, as *S. Paul* teacheth. For he is not a Jew, that is one outward, neither is that circumcision that is outward in the flesh. But he is a Jew (that is a true seruant of God) that is one within, and the circumcision is of the heart, in the spirit, not in the letter (or outward obseruance) whose praise is of GOD, and not of man. And therefore *Ieremie* calling the men of *Iudah* and *Ierusalem* to the true consideration of that ceremonie, wherein they so iustified themselves aboue other that were not circumcised, thus exhorteth them, Breake vp your fallow ground, and sow not among the thornes; be circumcised to the Lord, and take away the foreskin of your hearts. So that this ceremony giuing them to vnderstand, how by naturall birth all flesh is corrupted and sinfull, they should acknowledge their pollution, and indeuour to become new Men.

Q. And is this all that circumcision reacheth?

A. No, It assureth them also of grace

Rom. 2. 29

Verse 28.

Verse 29.

Ier. 4. 4.

Gen. 17. 11

Rom. 4. 11.

grace and mercy. And therefore is it called the Couenant, which is indeed as is called in the next verse the signe of the Couenant (saith God), between mee and you. Because God thereby assured to them the blessednesse that he promised to Abraham and his seed. In which respect also S. Paul saith, that Abraham receiued the signe of circumcision, as the seale of the righteousness of Faith which he had, when he was vncircumcised.

Q. Circumcision was then vnto the people of Israel, as the sacrament of Baptisme to vs.

Rom. 6. 4.

A. It is very true, sauing onely that in the outward signes they differ. For as in Baptisme wee haue a promise of the fauour of God, forgiveness of sins, and of euerlasting life, if by a true Faith wee take hold of the promises. So they had also: and as God requireth of vs, that wee who are baptized, should die vnto sin, and as the Apostle admonisheth vs, should walke in newnes of life. So did hee require of Abraham, that hee should walke

walke before God, and be perfit. And as we acknowledge all this to be per-
formed vnto vs in Chzist, in whom al
the promises of God are *Yea*, and are
in him *Amen* : euen so they also were
not to looke for the promised blessings,
but in the promised seed of Abraham.

Q. Had the Paschall Lambe also a
spiritual meaning, or was it but a sign
for that time, by which the destroyer
might know what houses should bee
free from the destruction, and the peo-
ple might by that sacrament be the ra-
ther encouraged to rest vpon God?

A. It was not onely an assurance
to Gods people of their deliuerance
from Egypt : but also in that they
were commanded yeerely to solem-
nize that feast, they were taught that
God would haue them alwaies mind-
full of that redemption. Moreover,
this their deliuerance from Egypt,
was vnto them an assurance of their
deliuerance from the bondage of sin,
as their planting in the land of Cana-
an, should haue made them lift vp
their hearts to that Spirituall bles-
sing

Gen. 17. 1.

2. Cor. 1.
20.

Heb. 13. 14

Heb. 11. 10

ling in that heavenly inheritance, wherof the land of Canaan was but a shadow, perswading themselves, that as neither we in this world, so they had not here a continuing Citie, but we seeke for one to come; Euen one that hath a foundation, whose builder and maker is God.

1. Cor. 5. 7.

Q. I see plainly, that by that Sacramēt, the people of God were not only put in mind of a temporal happinesse, but had also promise of eternal glory, in which respect, *S. Paul* speaking of that Ceremony, incorage the Corinthians to looke for endlesse blessednes. But what learne we, or what was taught them by the Ceremonies vsed in the eating of their Paschall Lamb?

A. First, the Lambe it selfe must be without mayme or spot, of a yeere old, a Weather Lambe, to point to the great perfection that must bee in him that should free vs from sin; greater, I say, then can bee in any man, conceived according to the common course of nature. It was to bee kept from the tenth day of the Moneth, vntill

till the foureteenth, shewing that, as the Apostle saith; Hee must bee separate from sinners. The bloud of the Lambe must bee sprinkled, to teach, that without sheading of bloud there is no remission. And this particular sprinkling of the doore-posts of euery house with the said bloud, sheweth that not a generall knowledge of Christ his satisfaction for sinnes is sufficient for vs, vnlesse euery one of vs do find in our own hearts, by the grace of God, and the effectuall working of Gods Spirit, this atonement by faith, that Christ hath made for vs.

Heb, 7.26.

Heb 9. 22.

Q. This that hath bin spoken, concerneth the Lambe it selfe, and how it should be vsed, and the bloud sprinkled. Now let me heare how the Israelites should eat the same.

A. Some of the Ceremonies vsed in eating of it, signified their speedie departing out of Egypt, as wee must vpon any occasion offered, speedily and in haste shake off the fetters of sinne: such was their eating with shooes on their feete, their staues in their

their hand, and perchance their roasting it, and their eating it with unleavened bread (for they might not stay to sowre it with leauen.) Their eating it with sowre hearbes, might put them in mind of their hard diet in Egypt, and therefore make them more thankfull when they came to better: Or els rather, that being made free from that Egypt, yet many aduersities might be looked for. Whereby also we see, that though we be freed from the bondage of the spirituall Egypt, the power of sin: yet wee shall haue many sharpe combates with our corrupt affections, and many afflictions in this life; for such is the estate of Gods seruants.

Q. Many more such Ordinances were commanded to Gods people, wherein the outward seruice was very particularly set downe, and strictly obserued of them.

A. But without the spirituall meaning thereof, they might well be compared to the Put before it be broken. For keepe it uncracked neuer so long,

long, you haue no good therof, open it and tast of the kirknell, it is pleasant: euen so, the ceremonies of the Law, except the inward meaning therof be practised, are so farre from pleasing God, that he reiecteth, nay, he hateth the same, as hee often professeth, and most plainly in the first and last chapters of his Prophet Esay.

Q. What was then that spirituall seruice, signified by their washings, their sin offerings, their sacrifice of perfumes, peace offerings, and such like?

A. Their washings and purifications that were commanded, taught them that they of themselves were vncleane vntill they were washed, and also that this cleansing was but ceremoniall, and directed them vnto that sanctifying spirit mentioned, without which no man can be cleansed. The sacrifice of perfumes signifieth our Prayers, which cannot be a sacrifice of sweet saour to God, but by the mediation of that high Priest figured by that Priest-hood of Aaron, who must

Esay 44.3.

Reuel. 8. 3.

must offer much odours with the prayers of the Saints. The offerings for sinne, teach Faith & Repentance: Repentance, I say, in that the beast they brought did but supply their rōme, and was slaine, to shew what they deserued, and withall, that it now becometh them to crucifie the old man, and all those corrupt affections, the fruits of our sinfull nature, and to rest only on the blood of Christ (whereof the blood of those beasts was a representation) to make the atonement with God. And thus much by way of digression, to shew that these externall rites which God commanded his people to vse for a time, namely, until the fulnesse of time was come, that God should giue his Son to take our Nature vpon him, and wherein hee taught them, that reuerently & truly vsed them, both Faith and Repentance should bee no warrant for the Idolatrie and grosse blasphemies vsed in the Church of Rome in their Idol seruice.

Q. It is plaine then, that as in this
Com-

Commandement God requireth spirituall worship, and forbiddeth that seruice, that by Images or the likenes of any thing, men offer vnto him, so alwaies euen when ceremonies were most commanded, the spirituall and inward worship of the heart only seasoned that outward seruice, and made it acceptable. Then they are in my iudgement much to be blamed, who still retaine in their Churches, or chambers, or any where else, the Images so expressely forbidden by God himselfe, for adoration sake.

A. They are so, but yet to couer their shame, they haue certaine pretences to make shew of reason for their doings, but much like Adams fig-tree leaues, which could not hide him from God. Neither can all they deuise to answer the words of this second Commandement, although they haue found out many bad shifts. One Ambrose Catharine affirmeth this Law to haue been giuen onely to that people of Israel for a time, but that it belongeth not to vs. But Bellarmine

D

him:

himselfe is ashamed of that answer, and reiecteth it, in his second Book of Images Chapter 7. Many of them say, that in this Commandement the gods or Idols of the Gentiles are forbidden, not the Images which Gods seruants do make. Bellarmine himselfe teacheth, that this Commandement forbiddeth only the Image that is accounted a god, or representeth as a God, that which is none, in the beginning of the Chap. before alleadged. Caietan another great Papist, would make vs beleue, that not euery Image is here forbidden; but that it is unlawfull for a man to make an Image, that he will haue as his peculiar god. Lastly, as Pope Adrian the first, in that absurd Councell of Nice the second, writing to Constantine the Emperour, and Irene his Mother, very Pope-like expoundeth that Commandement, not to forbid holy Images (now wee deny that in this case there be any such) but Agalmata, which hee expoundeth to be the Image abiecti animalis, of some base creature.

creature. To answer every one of these their answers particularly, would be too long. But the precept it selfe being thus generall as it is, is without any further answer, to shew the absurdity of all these answers.

Q. The Commandement forbiddeth all likenesse of any thing whatsoever in heaven, earth, or the waters, neither hath respect vnto the Images, by whom they are made, or of whom they haue been worshipped, but plainly and expressly forbiddeth all. But because they like best of that which *Bellarmino* answereth, that those are onely forbidden that are accounted as gods, I pray you shew your iudgement therein, whether they in their worship of Images, whether of Angels, Men, or Women, seeme not to make them as gods.

A. Howsoever the Papists would seeme to deny this, (for such Idolatry is too grosse and abominable) yet themselves must confesse, that in their owne Prayer-Bookes, they pray before them, as if they were gods, they

use knœling, censing, kissing, lighting of Candles befoze them, and whatsoeuer we must aske of G D D, they aske of them.

2. But they doe not begge these things of the Images, but of the Saints whom these Images do represent.

A. In deed so they say, but what can they do more, if y^e Saints themselves stood befoze them, to y^e Saints (foz such outward worship) then they do to their Images? Neither is it likely that the common people is able to put such difference betweene the Image, and the thing thereby represented. Seeing in that assembly of their Bishops and learned Clergy, in the second Nicen Councell, one of them could say, It is plaine, that hee who worshippeth the Image, and saith, This is Christ, sinneth not. It is no sin with them to say the Image is Christ: Shall the people then thinke they neede bee so scrupulous, to put such difference between the Image, and him that is signified therby? Nay, I dare say, the Priests would not haue them

Acts 4.

them so well learned, as to know that difference. For the things so plentifully offered in many places, can doe no good to the Saints themselves, (for they who are dead, whether good or bad, neede not the things of this world) and the Image it selfe neuer was the better for any thing that was offered, neither could haue any vse thereof, (for what can stockes and stones do with gold or siluer, or Jewels of price?) It is therefore a dangerous doctrine that the simple should be taught, that their prayers and offerings (for doubtlesse to whom they pray, they also offer) I say, it is dangerous for the Church-Romish to teach, that they pray not or offer to the Image, but to the Saint represented thereby: Lest a Christian seriously considering of the matter, remember how the Prophet David giueth as a name due to God only, to be a hearer of Prayers, and not belonging vnto the Saints, and therefore also saith, that all flesh shall come vnto GOD: the simple man then thus

Psal. 65. 2.

Acts 5.

concludes with himselfe, Seeing my service must not be to the Image, and the Saints cannot heare or helpe mee, it is vaine that I pray or offer befoze them. Againe, wee see the practice not onely of vnlearned men, but of their learned and religious men to the contrarie of their doctrine. We read in y^e second Nicen Councell, so much esteemed of the Romish Church for setting vp Images, how one Dennis told them a tale of one Iohn an Abbot and Anchorite, a man famous, saith this Dennis. This Iohn had in his Cell where hee lay, the Image of the Virgin Mary, and his fashion was when he went abroad, as he did sometime for 5. or 6. moneths together, to make a candle, & being ready to take iourney, he prayed to our Lady (as he termeth her) *Totus in Imaginem eius intentus*, wholly respecting her Image, Thou holy Mother of God, because I haue a long iourney in hand, care for thy Candle, and see that it burne not out. And hauing spoken thus to the Image, he tooke his iourney. Is not this

this a plaine testimony of praying to the Image it selfe, and allowed in that Councell of Nice for good stufte?

2. It is strange, that any that professe the name of Christianity, could so break this Commandement of the Almighty in making Images to worship, seeing, euen diuers of the heathen Philosophers that knew not the true GOD, thought that things that cannot be perceiued by outward senses, but by vnderstanding only, must be by Faith comprehended, as *Theodoret* out of *Parmenides*, *Solon*, *Empedocles* & *Antisthenes* teacheth in his third Booke against the Idolatrie of the Gentiles. Yea, hee there reporteth, that *Antisthenes* would not that any Image should be made of God, because saith he, God cannot by any counterfeit or picture be comprehended, but by beleeuing: and therefore very aptly calleth Faith *the Eye of the mind*.

A. Certainly, these Heathenish Philosophers shall rise vp in iudgement against these Popish Idolaters, to whom wee may truly say, as there

Theodorec speaketh to the Gentiles, that worshipped the creature in stead of the Creator, and fell downe before Images: *Solis visibilibus contabescitis manuq; confecta simulachra venerantes, doctrinam qua de invisibili traditur non admittitis*: You euen pine away (saith hee) about things visible, and worshipping Images made with hands, you receiue not that which is taught of the invisible God. And indeed the Romish Church so doteth upon, and for their Images, that they little respect Gods word in comparison of them.

Q. Can that be true?

A. It is most true. For when they saw that they could deuise no good answer, to warrant their Images from the force of this 2. Commandement, and that the words were so plaine, that they in keeping their Images must be accounted transgressors of the lawe, in so much also as Vasquer a Iesuite confesseth, that diuers Papists are against the making of the Image of God, as also sundry of the ancient

ancient Fathers : when, I say, this Commandement was such a blocke in their way, that this and their doctrine of Images could not wel stand together: then they began to loose this knot, as Alexander the great did that Gordian knot in the Temple of Apollo; hee cut it in pieces with his sword. So haue the Papists handled this Commandement, they could deuise no answere to stop the mouthes of their aduersaries, and therefore in their Catechisms they quite leaue out this Commandement. Vaus, the Iesus psalter, both in English, an olde office of the blessed virgin Mary, printed moze then forty yeres since: likewise, a new Beuiary or Office of the Virgin Mary in English and Latine. A booke intituled, *Bulla super forma inrauenti, &c.* And Bellarmine in his catechisme, all of them leaue this Commandement quite out, as if God had neuer spoken such a word, not fearing the curse pronounced against such as put or take any thing from Gods word.

Q. But

Q. But this Commandement forbiddeth not the making of all Images. For the representation of men or women, whom for their authoritie or other good parts in them wee reuerence, or loue, is not vnlawfull; or if they be made to garnish and beautifie any place, or in any other ciuil respect, this Commandement is not thereby broken.

A. Most true; and therefore in the commandement it is sayd, *Thou shalt not bowe downe before them or worship them*, thereby teaching vs what Images they are, whose making is in this commandement forbidden. And in these words wee are to learne, that all kind of honour externall and internall, of the body, or of the Spirit, is vtterly vnlawfull to be done to those Images.

Q. But they make vs to belecue who are ignorant people, that the honour, that is done before the Image, is not done to the Image, but to that which the Image representeth.

A. So they teach, but the practice
of

of learned and vnlearned seemeth to
bee contrary. For it is very hard to
finde any among the simple, who if
they confesse the truth, do not kneele
and pray to the Image it selfe. Yea,
why doe they so trim vp, with clothes
of price and precious Jewels, their I-
mages: why doe they make them to
speake, as did that at Winchester,
whereof Pollidor Virgil in his history
of England, in his first booke repo-
teth? why do they deuise to make them
turne away their faces, to auert their
eyes: sometime also to some at their
mouth, and make such tokens of be-
ing displeased, when their offerings
doe not come in so plentifully as they
haue done: Are not these things done,
that the Image it selfe might the ra-
ther be reuerenced and worshipped?
To what end is the incense offred or
the candles lighted before them: The
things by them represented stand not
in need of any light; if they be saints,
they see by a much more glorious
light, if not, the taper-light cannot
pleasure them. Neither can the sa-

uoz of the Incense come to the place where Gods Saints liue in eternall blisse ; oz if it could , might it please them any thing , who are wholly raiſhed in beholding the vnſpeakable glozie of God , and all whose exerciſe is to ſing praiſe and glory vnto him that ſitteth vpon the throne , and to the Lambe. And that idolatrous aſſembly at Nicce , called , the ſecond Nicen Councell , hath many things to iuſtifie this that wee accuſe the Romiſh church of ; namely , that they do honour to the Image it ſelfe. There was one Iohn , intituled *Sanctiſs. Presbyter* , a moſt holy Prielt , who ſaid , it was a cleere caſe , that He who worſhipped the Image , or ſayd , This is Chriſt , ſinned not.

Acts 4.

Another telleth a tale of Iohn an Abbot , whom hee commendeth very much to be famous in his time , who bleſed oft to goe on pilgrimage. And his manner was when he would take any iourney in hand , to make a candle , and ſetting it befoze the Image of the bleſſed Virgin which hee had in
his

his cel, *Totus in Imaginem eius intentus*,
 Being wholly deuoted to her Image,
 thus to say : Thou holy Mother of
 God, take care of this thy candle, and
 as I would haue it, keep it that it goe
 not out ; and so when he had beene a-
 way five or sixe months, at his return
 hee found the candle burning. And
 there is also another such like tale of
 a woman, that was at great charges
 to digge a Well, and could get no
 water, vntill shee had put an Image
 into the Well, and then she had plenty
 of water. Much such good stufte there
 was in that second Nicen Councell,
 giuing much honour to the Images
 themselves as if they knew not that
 olde Verse :

Acts 5.

*Hoc Deus est quod Imago docet,
 sed non Deus ipse :*

That which thou seest
 stand in Gods steed,
 This Image is not God indeed.

Q. It seemeth then, howsoeuer
 they now would seeme to giue no
 honour

honour to the Image, but to that wch is thereby represented, yet the contrary appeareth so plainly, both by their words and deedes, that they must be holden guiltie of the breach, at the least, of this part of the Commandement, wherein external seruice of Images is forbidden.

A. You iudge truly. And that spirituall worship also which God prohibiteth in this word, Thou shalt not serue them: they giue to other the Images contrary to this commandement, or to the Saints thereby represented to them, and that is contrary to the first commandement. For if we trust in any thing but in God, looking for help from them, it is as before is sayd, a plaine breach of this commandement; Thou shalt haue no other god before mee.

Q. The Romish teachers make vs belecue, that there is one worship that they giue vnto God, another wherewith they honour the Saints, and therefore will not confesse themselves to be transgressors, either of the first,

first, or this second Commandement in worshipping the Saints.

A. It is true, that they speake of two sorts of worships, one belonging vnto God, another, say they, may be giuen to the creature; the first they call *Latria*, the second *Doulia*, which distinction, howsoeuer it may seeme to haue some shew of antiquity, yet (if it bee truely examined) it hath no colour of verity. For first, the words themselves differ not in signification, but both signifie seruice, vnesse *Doulia* (which seruice they reserue for the Saints) be more base seruice, and therefore more fit to giue to God, because reason would wee should more humble and subiect our selues vnto God, then to any creature. Secondly, it is hard for a simple man to put any difference between these two seruices, because howsoeuer their teachers say, the one seruice belongeth to God, the other to Saints: yet if thou looke vnto the outward behaviour, they are alike to both. We kneel to God, they to their Saints, if not to their

their Images, wee lift vp hands and eyes to God in our prayers, so doe they to their Images, or to their Saints at the least: yea they set lights befoze them, and offer vnto them incense, which is moze then wee doe to God, because hee needeth it not. To be short, with greater solemnity by far, they obserue their Saints daies then then Lords day. So that the seruice to the Saints in outward ceremonies, is in euery thing equall to that of Gods with them, in some things much greater.

Q. But in the spirituall honor they tell vs there is great difference. For these acknowledge God to be the giuer of all good things. As for Saints, they make them but Aduocates to God for them.

A. If this which they say were true, yet it were intolerable wrong so to rob Christ of his office. For if any man sinne, we haue an Aduocate with the Father, euen Iesus Christ the Iust: And hee is the propitiation for our sinnes. It is he also that is at the right hand

1. Ioh. 2. 1.

Rom. 8. 34.

hand of God, and maketh request for vs. But they content not themselues thus to rob Christ of his office of mediation, but that also they rob God of his glory, and that mo wayes then one: That appoint to euery Country their peculiar Saint, to be, as it were their Patron; as to England, Saint George; to Scotland, St. Andrew; to Spaine, St. James, and to other countries, other Saints, wherein they imitate the Gentils, who had for euery Country and City their seueral gods, as Tertullian in his Apologie for Christians, and Theodoret writing against the Idolatries of the heathen in his third booke doth charge them.

Q. It seemeth they haue forgotten that it is God who disposeth of the greatest Monarches at his pleasure, and bringeth their kingdomes to an end when hee will. If that watchfull keeper of Israel, *who doth neither slumber nor sleepe*, doe not protect, not all the Saints in heauen can worke security: and if God be with any Kingdome or

Psal. 121. 4

E

Citie,

Pfal. 2. 12

Pfal. 33. 12

Citie, or house to defend it, not all the powers of the earth, nor all the diuels in hel, shal any thing annoy it. So that the godly may with much ioy & comfort say; *Blessed are all they that trust in the Lord : And Blessed is the Nation, whose God is the Lord, the people that hee hath chosen for his inheritance.* But the simple may iudge, that without all doubt in this, the Romish Church giue that honour to the Saints, that belongeth to God onely; yea, and that in much greater abundance to them, then to God. For the seuenth day, which God himselfe commanded to be sanctified vnto him, which is now vnto vs the Sabbath, or the Lords day, is nothing so solemnely kept as those Sain-^s dayes are, vnlesse they fall vpon the Lords day, and then God for their sakes shal bee serued after their best maner, not they for his sake. But you said that sundrie waies they rob God of his glory, I pray you let vs heare more of this.

A. *Prayer belongeth to God only; first, because hee commanded so, Call vpon*

upon mee in the day of thy trouble :
 then also it is a spiritual sacrifice, one
 of them that the Apostle **S^r. Peter**
 speaketh of, Wee are (saith he) a holy
 Priesthood, to offer vp spirituall sacri-
 fices acceptable to **G o d** by Iesus
 Christ; and sacrifices were not to bee
 offered to any but to **G o d**. Thirdly, y^e
 practice and examples of al the goodly,
 whose prayers we read of in the scrip-
 tures teach this. And the reason is,
 because they did know it was **G o d s**
 office onely to heare our prayers. O
 thou hearer of prayers (sayth David)
 to thee shall all flesh come. And the
G o d l y confesse, that Abraham was
 ignorant of them, and Israel knewe
 them not (yet I hope these were as
 good Saints, as any that the Romish
 church can affoord vs) Thou O Lord
 (say they) art our Father and Redee-
 mer: shewing hereby for what cause
 they came to **G o d** for helpe, euen
 because other could not heare or be ac-
 quainted with their wants. And as
 prayer, so giuing of thanks for such
 good things as wee receiue, is due to

Psa. 50. 15

1. Pet. 2. 5

Psal. 65. 2

Esa 63. 16

¶ 2

G o d

Pfal 69.30

Pfal. 107.
22.

Chap. 14.3

Chap. 13.
15.

Deut. 6.5.

God only. David assuring himselfe of help from God in his distresse promi-
seth to prayse the name of God with a
Song, and magnifie him with thank-
giuing. And hee confesseth this will
please God better then a sacrifice. So
elsewhere the Prophet exhorts Gods
people to offer sacrifices of prayse to
God; which are called by the Prophet
Hosea, The calues of our lips : and by
the Apostle to the Hebrewes : The
fruite of the lippes to confesse Gods
name; and must alwaies be offred to
God, as there the Apostle exhorteth.

Q. It seemeth then, that God chal-
lengeth as due to him, all religious
seruice outward and inward, of the
body and of the mind, so as wee must
loue the Lord our God, with all our heart,
soule, and might : so must wee serue him
too. What seruice then is that of *Du-*
lia, which the Saints must haue ? For
all this that is spoken of, is *Latria*; and
therefore, by their owne confession is
due to God only.

A. I know not any religious woꝝ-
ship that their saints can haue (much
lesse

lesse their Images) vnlesse they rob
God of his honour, as they haue done
hitherto, and Christ of his office : or
els that they must returne to Genti-
lisme or Iudaisme, to borrow some
rites and obseruances of theirs, as
their lights, their censsing and many
such like. But the true honour that
wee can giue vnto the Saints, is to
commend as patternes of godlinesse
and religion, their vertues to others,
and our selues to imitate the same.
Thus howsoeuer they please them-
selues in this distinction, when it is
examinèd, wee finde that they are all
one, and there is no difference be-
twène them, but that indifferently
they are vsed to set forth the seruice
of G D D, but neuer for Saints in
Scripture; yea, and the word it selfe
vsed in the originall, because it is ge-
nerall, and signifieth all kind of ser-
uice, euen that which is done vnto
men, and not only that which we per-
forme to God, may plainly teach vs,
that Gods meaning was not to allow
of any such distinction, as now is vsed

for maintenance of Idolatry, by Popish teachers, far otherwise then ever **St. Augustine** (vpon whom they father it) did meane.

Q. This is then the summe of that which hath been sayd, that any religious seruice, whether outward or inward, that is done to any Image, or the likenesse of any thing, is a breach of this second Commandement. And because they say, it is not done to the Image, but to the Saint thereby represented, therein they doe against the first Cōmandement; of which, though we haue heard before in expounding the first Commandement, yet vpon occasion, somewhat also hath beene sayd in teaching the things required in this second Commandement of that too. And is there not any thing els forbidden in this second Commandement, then this making and seruing of Images?

A. Yes; for we may make Idols of our owne fancies. or of such doctrines as God hath not commanded or taught: but because my meaning is

is briefly to touch the most plain matters of this Precept, although I might lustily haue spoken against all doctrines and traditions of men, not grounded vpon Gods vndoubted word; yet I meane rather to omit them for this present time, and to follow the words of the Commandement, and point vnto that only that may plainly be gathered out of them.

Q. What may we learne out of the reason, that is added in the end of this Commandement?

A. It seemeth to be a general inducement to obedience of Gods lawe, terrifying the sinners by feare of Gods terrible iudgements, and withall, letting them knowe, that by their sinne they shewe themselves to bee such as hate God: And encouraging and comforting such as by their holy obedience shew that they loue God.

Q. But what more speciall reasons are in the Scriptures, to worke in vs a detestation of all transgression against this Lawe?

A. Diuers: and first, the great
C 4
care

Deut. 4. 15
16.

Ier. 10. 8.

care that God did shew, when he gaue them his lawe, in that hee did not appeare in any likenesse, so that they only heard his voice, but sawe nothing; to the end (as Moses himselfe doth testifye) that they should not corrupt themselves, and make them a graven Image or representation of any figure. Secondly, whereas the Image-worshipper's would tell vs that Images are Lay mens books, which they learned of the Gentile Idolaters, the Spirit of God, which can more truly iudge of them what these are, then any popish Idolater, telleth vs that The stocke is a doctrine of vanity; and an image is a teacher of lyes. And must not they, who looke vpon such bookes, be led into error? Thirdly, the men of God speake of them so scornefully in the Scriptures, as if they disdained that such as professe themselves to be Gods seruants, should esteeme of them, as that they are the worke of mens hands, eyes haue they but see not, eares and heare not, & such like. Yea the Prophet Esay telleth vs, that
men

men are in their Idolatry so besotted, and witlesse, that hauing roasted their meat by one piece of a tree, and warmed themselves by another piece of it, of the third they make a god. Lastly, if there were no other reason, yet this one may make vs to detest them, because that whereas God is a Spirit, and they who will worship him, must worship in Spirit and truth: (for so Christ teacheth vs) the beholding of their painted Images or otherwise richly decked, doth not a little withdraw the mind from heavenly and spiritual meditations, and so hinder our true and spirituall seruice.

Ioh. 4. 24.

Q. The third Commandement hath in it, I see, a prohibition or forbidding of that which is vnlawful, and a reason why we should obey.

A. It is true.

Q. But may wee not in diuers things transgresse against this Commandement?

A. Yes verely: we haue so many by-waies to leade vs out of the right path of holy obedience, that it is very hard

Es. 45. 23.

Es. 19. 18.

hard to walk in it without wandring, for in those things wherein Gods name should be glozified (such is our corruption) wee many times dishonour him: for swearing, if it be in such sort as it ought to be, is a thing commended vnto vs, and God is glozified thereby. And therefore God himselfe by his Prophet Esay, prophesying of the calling of the Gentiles, and that they shall set forth Gods honour, saith, Euery tongue shall sweare by mee, and elsewhere, They shall sweare by the Lord of Hostes: but yet it is but too true, and greatly to be lamented, that by swearing, the name of the Lord is taken in vaine, and so this Commandement broken.

Q. But some ancient Hæreticks thought, and the Anabaptists now maintaine an Oath, to be vnlawfull.

Exod. 22. 8
11.

A. It is so, but their error may well bee confuted by diuers reasons: For first, there are many good vses of an Oath, as the ending of strife and controuerxies, y^e might arise among neighbours, as in such cases as are set downe.

downe. Therefore the Apostle to
 the Hebrewes saith, that an Oath
 for confirmation is among men an end
 of all strife. Secondly, it hath beene
 vsed for assuring of bargaines and co-
 uenants, as betweene Abraham and
 Abimelech. And when Iacob bought
 Esaus birth right, hee made Esau to
 assure the sale thereof vnto him by an
 Oath. Thirdly, an Oath hath been
 vsed to bind more strongly the ser-
 uant to faithfull seruice, as Abraham
 sware his seruant, when he sent him
 to get a Wife for his sonne Isaak : and
 the Subjects to loyalty & alleagance.
 So did Nebuchad-nezar take an oath
 of alleagance of Ichoiakin King of Iu-
 da, and God called that oath his Oath,
 and threathneth grienously the King
 and people for breach of that Oath.
 But besides these good vses of an
 oath, we see it is often commanded in
 the Scriptures, which should rather
 be forbidden, if it were unlawfull.
 Thou shalt feare the Lord thy God,
 and serue him, & sweare by his name.
 Againe, Thou shalt feare the Lord thy
 God,

Eb. 6. 16.

Gen. 21.
31.

Ge. 25. 33.

Gen. 24. 9.

2. Chro. 36
13.

Ezech. 17.
18. 19.

Deut. 6. 13

Deu. 10. 20

Pf. 63. 11.

Gē. 47. 31.

Iosh. 14. 9.

Mat. 5. 34.

God, and serue him, and shalt cleaue vnto Him, and shalt sweare by his Name. **Yea, the Prophet doth testifie, that they shall bee praysted that sweare by his name. If vnto these I would ad examples of godly men, who vpon good occasions did sweare, besides Abraham and Iaacob already spoken of, I might alleadg Ioseph, Moses, and many moe, who, if an oath had been vnlawfull, would not haue swozne.**

Q. But they make shew of reason for this their errour, alleaging the words of Christ, *Sweare not all:* after whome, also Saint *James* the Apostle taught the same lesson.

A. These words being truely vnderstood, make nothing to maintaine their errour. Christ reproueth in the words alleadged, two corruptions of those times concerning Oathes. The first, that if they swoze by the creatures, though in them Gods Maiesty doth shine, they did imagine they took not the name of God in vaine. But Christ telieth them, that his honour is

so tyed vnto his creatures, that without diminishing his glozy, they cannot sweare by them. The second corruption was, that they had these Oathes in their common talke, and as it seemeth, were of that mind that many now are, that so they swoze truly, they sinned not. Christ therefore teacheth them, that in their communication or ordinarie talke, they should vse no swearing, but they should simply affirm a truth, or deny an vnt ruth; which hee meaneth by these words, that their communication should bee yea, yea, nay, nay, and whatsoener is moze, commeth of euill. And S. Iames thus expoundeth these words of our Saniour Christ, that their yea, should be yea, and their nay, nay, that is, whether they affirme or deny, it should be true that they say. But against other Oathes, then such as are vsed in ordinarie or common talke, and in deed are too commonly vsed among vs, there is nothing in these words.

Mat. 5. 37.

2. I see then it is lawful to sweare:
but

but teach me, how in Othes the name of God may be taken in vaine.

A. First, by false swearing: for the end of an Oath should be to lay open the truth, and to make it known, that might otherwise lie hidden within vs. If then the taking of the name of God worke not this effect, it is taken in vaine. God therefore by his Prophet Ieremy, teaching his people, how they might keepe themselves in this point from breaking this Commandement, saith, Thou shalt sweare, The Lord liueth in truth, in iudgment, and in righteousness. And by the same Prophet repprouing his people for their hypocrisie, saith thus, Thogh they say, The LORD liueth, yet they sweare falsely. Yea, he giueth a plain Commandement, Thou shalt not sweare lyingly by my Name.

Ierc. 4. 2.

Ier. 5. 2.

Leuit. 19.
12.

2. If then the end of an Oath bee to discouer a truth, what shall wee thinke of the doctrine of æquiucation, which teacheth not onely to deny a truth, but to do it vpon an Oath, and thinke they do well, that so forswear themselves?

A. 3

A. I say, it is a doctrine very fit and sutable to the Priests & Jesuits, who mainetaine the same, for as they strive as much as they can, to take all truth out of the Church, so do they heereby what in them lyeth, to take away all Faith & honest dealing from among men. For, when men may not be trusted upon their word, no not upon their Oath, but that still they may suspect some secret reservations to be hidden in their deceitfull hearts, what safety can there bee in dealing with such men?

Q. Let these Equiuocateurs then passe as wilfull transgressours of this third Commandement, and as wilfully deceiuing others by their most irreligious doctrine: is this Commandement broken only by false swearing?

A. It is broken also by all vaine swearing, for as wee must sweare in truth, so in Iudgement also, as out of Ieremie I shewed before. And this word of iudgment doth signifie, either that the Oath must be taken before a Judge, as in the cases formerly mentioned

Ierc. 4.2.

Exod. 22.8
& 11.

tioned out of Exodus, it was commanded, or at the least iudicially in matters of great importance, and for ending of waighly controuersies, as the Oathes that the godly of whome I spoke before were made; but to call God to witnes in matters of no moment, is a great dishonouring of Him and his name. Such like as if a king or mighty Prince of grauity and wisdom, should bee called to be a Judge among children of their push-pin or blow-poynt, or such toyish games.

Q. Besides the vaine matters that men sweare for many times, such othes bring men to a custome of swearing; whereby this Commandement must needs bee broken, and they who vse such oathes, are in danger to be snared thereby.

A. The sonne of Sirach giueth very good counsell for this matter: Accustome not thy mouth (saith he) to swearing, (for in it there are many falls) neither take vp for a custome the naming of the Holie one: (for thou shalt not bee vnpunished for such things)

things) A man that vseth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house. And if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues. Againe, to talke with him that sweareth much, maketh the haire to stand vp, and to striue with such, stoppeth the eares.

Eccle. 23.
9. 11.

Eccl. 27.
14.

Q. Wee must needes accuse our times then of great corruption, wherin too many scarce can speake, but with oathes, yea, swearing if it bee done with a grace, in so grieuous & gracelesse sinne, many pride themselves too much in, as if it were a token of valor, yet such men, howsoever they seeme perchance many of them to feare no man: yet the lest breath of GODS mouth, *who cutteth off the spirit of Princes, and is terrible to the Kings of the earth,* shall make them tremble and quake, as the Aspe-leaf, as did *Bellshazzar* in all his royalty. But may Gods name be taken in vaine, any other way then by swearing?

Psal 76. 12

Dan. 5. 6.

A. Yes, If wee thinke or speake
of

of Gods works with lesse reuerence, and due consideration, then we ought to do, thereby is the second Commandment broken. For, as men by their names, so is the glory and Maiestie of **G D** apparant vnto vs by his works, so that his power and might, his wisdom, his mercy, may easily bee seene to them that reuerently consider of his creation of all things of nothing, of the order wherein hee hath made and appointed them, & how he hath made all his creatures for our vse. And in his gouerning the world as hee doth, both his iustice and his greatnesse may be seene. So that to talke of his works, and not worthily to praise the workmanship, or not to giue honour to the worker thereof, is to take his name in vaine, because that which may be knowne of God, is not so reuerently esteemed of vs, as it ought to be.

Deut. 23.
21.

Q. Wee read that if the people of God, to rouze vp their slouthfulnesse, and to reforme their negligence in Gods seruice, should vow any thing
to

to God, they might not be slacke in performing that they promised : doth this any thing belong to this third Commandement?

A. Very much: For a vow is as it were a holy promise, not made, only before God, and whereof hee is a witnesse, but also made to him, and therefore not without great dishonouring of his name, can bee broken or left vnperformed. Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind himselfe by a bond, he shall not breake promise, but do according to all that proceedeth out of his mouth. Therefore the Psalmist aduiseeth thus, Vow and performe vnto the Lord.

Num. 30.3

Psa. 76.11.

Q. You meane not heere to commend to the godly the popish vowes, wherein they who haue vowed, do so much reioyce, as if they were the chief professors of Christianity.

A. No, those Popish vowes are commonly to abstaine from things lawfull in themselves to be vsed, with such a bond of conscience, as y^e howsoever

uer vnable to perfozme it they find themselves, yet must they still strue (though altogether against y^e stream) to do that they haue promised. Again, they thinke to merit thereby, and so robbe Christ of the gloz^y of his meriting fo^r vs, the fo^rgiuenesse of our sinnes, and the fruit of his sacrifice, which onely could make the atonement with God fo^r vs. These and many other such superstitions, o^r rather blasphemies, do so staine their Popish bowes, that they are in the sight of God and all good men, most abominable. Yet I commend as godly helps against our weakenesse and infirmitie, that we shall easily find in our selues, in our indeuour to serue God, such purposes and promises as with our selues we make vnto God, of dayly praying, reading, abstinence, and all other godly exercises, whereby wee may grow in knowledge of God, and all true obedience. Fo^r such exercises do not only keepe vs wel occupied, and so are a redēming of the time from the vaine conuersation that wee

wee haue had in times past, but are as a continuall manuring and watering of the godly thoughts, which God by his grace hath now planted in our hearts. And for such bowes or promises, if wee make to God, and performe them not; wee shall be found guilty of taking the name of the Lord our God in vaine.

Q. What say you to such godly wishes as are ordinarie in our mouthes (godly, I say, in outward shew) Good morrow, God speed, or such like; is there no danger of breaking this Commandement in vttering them?

A. Yes, very great, for wee vse them but too often as words of course, rather for fashion, then with any true deuotion, wee tumble them out of our mouthes, before wee thinke in our heart of that we speake. Nay, the solemne Prayers that wee purpose to make vnto God, are by this meanes becom, as the Preacher termeth them, The sacrifice of fooles: for when wee should talke with God, if our affections be wandring, and our thoughts

Eccle. 4. 17

carry vs sometime to pleasures, sometime to profit, or to any other worldly things, wee perforce not heerein our purpose to God, and therefore wee take his name in vaine.

Q. Wee learne then, that we haue great need, when wee haue a purpose to sue vnto God, to free our selues as much as possibly wee can, from all thoughts that may hinder vs, or cause our hearts to wander from heavenly cogitations. Yea, do what wee can, our heart wil not so be knit vnto God in prayer, as it ought to be, and therefore it behoueth vs not only to *watch and pray*, but also to *watch vnto prayer*, that spying the time when we see our selues best inabled thereto by the spirit of God, which *helpeth our infirmities*, then wee should take hold of that grace that is offered to vs.

A. You say true.

Q. But what say you of our profession of Christianitie, and that wee are the children of God? May not this our profession bee a transgression of this Commandement?

A. Yes,

Mar. 13. 13.
Ephe. 6. 18.

Rom. 8. 26

A. Yes, and is but too often. God complaineth of his people of the Jewes thus, My Name is all the day continually blasphemed. Againe, When they entred vnto the Heathen whither they went, they polluted my name. And therefore Saint Paul is bold to charge the Jewes, to the end hee might humble them, and make them know themselves, thus, The name of God is blasphemed among the Gentiles, through you: declaring thereby, that profession of seruing God, without conuersation somewhat answerable, is a taking of Gods name in vaine. To this end tend these exhortations, I pray you walke worthy of the vocation whereunto you are called. Let your conuersation bee as becommeth the Gospell of Christ. Walke worthy of the Lord. Yea, the Apostle Saint Iames saith plainly, If a man thinke himselfe religious, and refrainerh not his tongue, but deceiueth his owne heart, this mans Religion is vaine. If the not-guiding of the tongue may make vaine all our

Esay 52. 5.

Ezech. 36.
20.

Rom. 2. 24

Ephe. 4. 1.

Phil. 1. 27

Col. 1. 10.

Iam. 1. 26

profession of Religion, then much more, if our life be polluted and stained with sundry sinnes. In what case then are they who go forward in all kind of uncleannesse and wickednesse, not in one, but in almost all kind of sinnes? do not they, howsoever they professe themselves to bee Gods seruants, dishonour him in taking vpon them the name of Gods seruants, or Gods children, and care not how in life they dishonour him?

Q. We learne then that this Commandement may be broken, by swearing, either falsely, or vainly, by talking of Gods workes vnreuerently; by vowing or promising to God, not caring to performe the same, by inconsiderate wishes and wandring prayers; and lastly, by making profession of seruing God, when wee serue our owne lusts, sinne, or Sathan.

A. It is true: But one thing I had almost forgotten. For wee dishonour Gods Name, not onely in our wandring prayers (as is before sayd) but also in praying to him for things vnseemly,

seemly, or that against our enemies hee would bee an executioner of our wrath. In all these or such like requests, we dishonour the name of the Lord our God. And also in oathes, besides false and vaine swearing, already proued to be against this Commandement, it is a great dishonour to Gods Name to match him with any other in swearing, or any other seruice of **G D D**, as Gods people did, for which, **G D D** by his Prophet threatneth to destroy the land, and to cut off the people, and the beasts, the birdes, and the fishes also; and this seemeth to be a great cause of that generall destruction, because they did worship and sweare by God, and by Malcham. For our great and mighty God, who gouerneth all things as he will, scorneweth so vnequally to be matched with Idols, or any creatures.

Q. Now besides all these transgressions of this Commandement, we read, that God very often findeth fault with false prophets, that came in his Name when hee sent them not, spoke

Zeph. 1.5

spoke in his name, when hee bid them not, and made the people beleue they were his true Messengers, & yet were nothing lesse : Did not such take the name of the Lord in vaine ?

A. Certainly they did. So that as by that which hath formerly bin said, we haue learned how euery man may transgresse this Lawe: so here we are taught how these in their particular function do grieuously and very dangerously for other, breake this Commandement. And herein do all popish, and other false Teachers, wickedly offend, in that they vaunt themselves as messengers from God, to teach his truth, when they speak of nothing but their owne fancies, and mens traditions, vnlesse as gracelesse murderers will cast Sugar vpon poison to deceiue him that eateth it, so they now and then alleage somewhat out of Scriptures, to make their hearers beleue, that al that they deliuer is like that, when their doctrine, and Gods word in his booke deliuered, are no more like then night to day, darknesse to

to light, or Antichrist to Christ. And thus much for this third Commandement: I meane for the things prohibited therein.

Q. But what is required in this Commandement that we should do?

A. He who will not that we dishonour his name, would haue us occupied in sanctifying the same. For, as Christ saith; Hee that is not with mee, is against mee, and hee who gathereth not, scattereth. So hee who honoureth not God, dishonoureth him, whensoever occasion is given to honour him, in that hee omitteth that dutie. And therefore Moses, though hee did not any thing whereby God might be dishonoured: yet is charged not to haue honoured God, because, when oportunitie serued (with assured faith in Gods power and mercie, he commanded not the Rocke to send forth water, as sometime befoze hee had done. Because (saith God) ye beleeued not me, to sanctifie mee before the Children of Israel; therefore, yee shall not bring this Congregation in-
to

Mat 12,30

Exod, 17.6

Num, 20
12.

Deut. 3. 25

to the land which I haue giuen them. And God accounted this such a dishonour to him, that though Moses praised God that hee might goe in, and see that good land beyond Iordan: Yet God would not heare his prayer for that thing. verse 26.

Q. It appeareth then, that this prohibiting or forbidding to dishonour Gods name, doth necessarily containe in it a commandement to honour the same; and that worthily. For the honouring of his Name, is the first thing that our Sauour Christ hath taught vs to begge of God, in that forme of prayer which he hath taught vs, which we call the Lords Prayer. Therefore, as you haue taught vs, how his Name may be in diuers sorts, or many waies dishonoured, so let vs heare how wee may apply our selues to honour the same.

A. First, if we do the contrary to those things, whereby Gods name is dishonoured: As if taking his name in swearing, we sweare alwaies truly and in iudgement, or for deciding of

of controuerſies of weight or impoꝛ-
tance; if wee thinke or ſpeake of his
woꝛkes reuerently; if wee perfoꝛme
the holy meanes which wee haue pro-
miſſed in our hearts, to vſe to funder
vs in his ſeruiſe; if in our ſhoꝛt and
oꝛdinary wiſhes, or ſolemne prayers,
wee with feare and reuerence ſue to
God ſeriously: laſtly, if our outward
pꝛoſeſſion of religion bee ioined with
care and indeuour to ſerue God tru-
ly, and walke woꝛthy of our calling,
by theſe meanes we ſhall rightly per-
foꝛme this holy ſeruiſe.

Q. Are there not ſome particular
or ſpeciall obſeruatiōs, which if wee
follow, we may more religiously ap-
ply our ſelues to all theſe duties before
mentioned?

A. Yes verily, and bꝛiefly they are
theſe: A diligent hearing or reading
of Gods woꝛd. Foꝛ without it, wee
are like men that haue a deſire to
woꝛke and will be doing ſome what;
but in the darke night, when thꝛough
want of light, they know not whether
it be right or wꝛong, good or euil that
they

they doe. Euen this is the case of the best of vs, that haue the greatest desire to serue God, if wee be not well acquainted with the light of Gods word. For whoso walketh or wor- keth in the darkenesse of ignorance, knoweth not whither hee goeth, or what he doth. The second thing that I commend vnto you, is prayer vnto God, not only to make the light of his truth to shine in our hearts, that wee may worke by that light; but also that hee will so ayde and assist vs by his grace, that we may in some good mea- sure be enabled to set forth his glorie. Thirdly, godly exercises and good company are very good meanes, to in- crease and confirme in vs, godly and Christian thoughts, words, & deeds, whereby Gods Name is glorified. Fourthly, the practise of good works, and of al Christian duties, doth much sanctifie the name of God. This our Saviour Christ teacheth in that his godly exhortation; Let your light so shine before men, that they seeing your good workes, may glorifie your Father

Father which is in heauen.

And thus wee see how the name of God may be honoured in our doings. And that in our sufferings Gods Name may also bee sanctified, wee must haue constancie. For, No man that putteth his hand to the Plough and looketh backe, is apt to the Kingdome of God. For we are made partakers of Christ, if we keepe sure vnto the end, the foundation wherewith we are vpholden: That is, if nothing in this world, no feare of trouble, danger, or of death it selfe; no fawning or inticement of pleasures or delights, shake the foundation of our faith. For, He that endureth to the end shal be saued. But without patience there can bee no continuance or constancy. For tribulations and afflictions work heauinesse in vs, as S. Peter testifieth. And if heauinesse presse vs so downe, that it smothereth the assurance of our faith, as the heape of ashes doth the sparke or cole of fire, then it worketh murmuring or grudging, if not quite forsaking the good way that wee were

Luke 9. 62

Heb. 3. 14.

Mar. 24. 13

1. Pet. 1. 6

Rom. 15, 5

Phil. 1. 29

1. Cor. 6.
20.

were in. Therefore, that in all our doings and sufferings, God may be glorified, wee must pray to the God of patience, as S. Paul calleth him, that hee will giue vnto vs, not to beleue only, but to suffer also for Christs sake. So shall we glorifie God in our bodie, and in our Spirit, as S. Paul willeth.

2. What is meant by the words following: For the Lord will not hold him guiltlesse that taketh his name in vaine?

A. God thereby moueth this people to take heed that they offend not against this lawe. For, many go forwards in their sinnes rashly, thinking that as man doth not, so God cannot espy; or at the least doth not see their wickednesse, or if he see, yet he regardeth it not, or that hee will not punish, or that he is not of power sufficient. For what is so absurd that vngodly men will not surmise, to flatter themselves in their owne waies? therefore, God heere giueth his people to vnderstand, that if they pro-
phane

phane his name, they prouoke against them the **L D R D** himselfe, whose **All-seeing Eye** beholdeth the very thoughts of the heart, and whose **Power** is infinite, and not to bee hindered by any deuice or policie, or to be restrained by any strength of man: Who if he whet his glittering sword, and his hand take hold of iudgement, will execute vengeance on his enemies, and will reward them that hate him. So that howsoever they deceiue themselves, and plead not guilty; yet he who knoweth them better then they know themselves, and holdeth that for a dishonouring of his name, whereof they make no reckoning, will both charge them, and punish them too (vnlesse speedily they repent) for their grieuous transgressiō.

Deu. 32.41

Q. You told vs in the beginning, that the fourth Commandement (if it bee well obserued) is a very good meane to instruct vs how wee may performe these duties vnto God, and to further vs in doing the same.

A. It is most true: for it commandeth

deth the sanctifying of the Sabbath, that is vpon that day, the occupying of our selues about such holy exercises, as might rauish our hearts with a consideration of Gods goodnesse towards vs, and his wisdom in all his works.

Q. This Commandement, as it is repeated by *Moses* in the fift of Deuteronomy, is this, *Keep the Sabbath day to sanctifie it, as the Lord thy God commanded thee*, and so forth from the beginning of the 12. verse, to the end of the 15. wherein I obserue some things that seem not to belong vnto the first table of the Commandements, wherof as yet we speake.

A. That is truely obserued. And for your better vnderstanding of this commaundement, you must remember, that first the commandement it selfe is giuen in these words; *Keep the Sabbath day.* Then is the chiefe and principall end why it should bee kept, mentioned. Afterwards the commandement it selfe is explained; namely, what God requireth of vs, or what

what hee meaneth by these words, keepe the Sabbath; In it thou shalt do no maner of worke, thou thy son, &c. And by this occasion, is shewed a second end of giuing this Commandement, That thy man seruant and thy mayd seruant may rest, as well as thou. Fourthly, diuers reasons are scattered here & there in these words, some induring to obedience in respect of the principall end, which is the sanctifying of the Sabbath, others in regard of the second end of this day of rest (for the Sabbath day in the true signification of the word, and the day of rest is al one) namely, that seruants might haue a day of rest, as well as their masters.

Q. That I may particularly bee instructed in this Commandement; I pray you first to teach mee the precept it selfe, what is thereby meant, Thou shalt keepe the day of rest. Are all workes forbidden in these words?

A. The Prophet Moses is informed from God himselfe concerning this point, The seuenth day is a holy

Leuit. 23 8

conuocation, in it thou shalt doe no seruile worke.

Q. But what are those seruile workes?

A. The woꝝks of euery mans seuerall vocation, wherein he is to bestow his labour, either foꝝ the good of the common-wealth wherein hee liueth, oꝝ the maintenance of his owne estate and of his family. Which woꝝkes, because they are especially wrought in respect of this present life that here wee liue, in comparison of those that aime at the euerlasting life, are woꝝthily called seruise, because that curse of God belongeth to these our bodily labours: In the sweat of thy face shalt thou eate bread, vntill thou returne to earth. And seruile also they may be called, because (foꝝ the most part) they are not wrought with such sincerity & respect to Gods gloꝝy as they ought, but saue somewhat of our coꝝruption, and are too much inthꝛalled to either our greeby desire to enrich our selues by painful trauel, oꝝ ambitiously seeking pꝛaile of men,

Gen.3.19.

oz are otherwise solwed with some such leauen, and so serue in some part at the least our polluted and naughty affections.

Q. But being commanded to keep the day of rest, we are not forbidden all kind of workes.

A. No. For there are workes of Religion, such as were circumcising the children, which if the eight day, wherein by Gods Law they were to be circumcised, fel vpon the Sabbath, was to bee performed without transgression of this Law, as our Saviour Christ affirmeth. And the killing of the Sacrifices vpon the Sabbath day must be done. So the paines oz labor in comming to Church vpon the Sabbath day, is a labour not only lawful, but commanded, and necessarily required of all Christians as a duety that they must performe. Some other are workes of necessity; as if an Ore be fallen into a pit vpon the Sabbath day, it is no breach of this Commandement to pull it forth. But here we must deale wisely, and sincerely. For,

Ioh. 7. 22.

Mat. 12. 5

Luke 14. 5

Luk. 13. 15

if any businesse may without great danger bee put off untill another time, then this is not a worke needfull to be done that day : so that every occasion cannot make a worke of necessity, but only danger of great hurt or losse. There are also workes of charity, whereof Christ giueth this example, Doth not euery one of you loose an Asse or Oxe from the stall, and lead him to the water on the Sabbath day? Such workes are the visiting of the sicke, comforting of them that are in heauinesse, and such like workes.

Q. Among the workes of charity, many reckon this, that they make drinkings, & gather great companies together vpon the Sabbath day to benefit some poore man, as their pretence is : may not this be truly accounted among the workes of charity that this day may be performed?

A. No. For when a worke that seemeth to proceed from a charitable affection toward man, is crossed by some commandement of the first table (all which belong to the immediate honor

honor of God) thou must rather shew thy love to God then to man. And indeed they who will not choose other times wherein they may performe duties of love towards their neighbour, then that which God appointeth for to honour him in, doe plainly shew they love their owne profit better then either God or their neighbour, because they take such time only to do good to their neighbour, as God challengeth to be honoured in, being loth to leese the work of a day appointed for labour.

Q. Is there then great necessity in consecrating the Sabbath day to a day of rest?

A. Very great, as may appeare by the charge that is given. For the word, Keep the Sabbath, the word, I say, used in the Hebrew, requireth oft a great and diligent care in keeping that which is there commanded, as Deutero. 8. 11. & 24. 8. 1. Kings 2. 3. 2. Kings 11. 5. In all which places and many such like, the selfesame word is used that here Moses hath; to

Exod. 20

shewe the watchfull care wee should haue to keepe this day of rest. **Yea** God himselfe in giuing this commandement, giueth it with a memento. Remember, that thou keepe holy the Sabbath day. Remember, not onely when it commeth, to keepe this day of rest from bodily labour, but thinke of it befoze hand. As a wise builder will provide his stufte needful for his building, that when the work is in hand, nothing bee wanting. As a discreet Captaine purposing to fight with his enemy, will muster his Souldiers, appoint his Captaines and Officers, furnish them with armour, weapons, and victuall, and all things needfull, that when hee goeth to encounter his aduersary, there be no want: euen so God would haue vs to consider all the weeke befoze what we haue to doe on the Sabbath day, that wee might so dispose of our sixe dayes of work, that the seuenth might bee wholly bestowed (without any let) vpon Gods seruice.

Q. This Commandement requireth
not

not onely the rest of the masters, or chiefe of families but of seruants too, that they should not be appointed to any labour that day. And therefore they who send their seruants vpon errands vpon such daies (which is a sin wherein too many offend) transgresse this Commandement. They likewise who appoint thē that are vnder them (so they worke not their wonted worke) to doe other businesse either at home or abroad, and thinke they breake not the Sabbath, are much de- ceined.

A. It is so. Yea, God hath such care that seruants shuld also rest that day, that hee would the cattell should rest, lest by any meanes the seruants (if the cattell rested not) should be constrained to worke. And that this com- mandement might moze religiously be obserued, euē the stranger (though hee were not tyed to such lawes as Gods people were) yet being then a- mong Gods people, might not worke that day, lest his example might bee hurtfull or offensive to other.

Q. I

Q. I see then, that there must bee rest from our ordinary labour, vpon the Sabbath day. But is it enough that wee rest from worke? is that a sufficient sanctifying that day?

A. No: for the end why we should rest from bodily worke, is that wee might be wholly occupied in Sanctifying it, and apply our selues to heavenly meditations.

Q. Then to bee idle, is not the rest that is heere commanded, much lesse to bestow that day or any part of the Sabbath in excesfiue drinking, feasting or gaming.

A. You say truely: for the rest from bodily labour is to this end onely, that the mind of men being occupied in spirituall and heavenly meditations, they might more assuredly inioy that sweet rest and quietnesse of conscience, which is, that Peace that the world cannot giue, (as our blessed Saviour telleth vs) in such sort as he giueth it.

Ioh. 14. 27

Q. I pray you then, teach vs how wee may sanctifie this day of rest, in
such

such sort as that wee may find this heauenly rest.

A. Wee must vnderstand, that this Commandement, as it was giuen vnto all that God brought out of the house of bondage, euen to Moses and Aaron, as well as to the people, so is it generall now, and belongeth vnto all states of life, to all callings, to Men, and Women, and euery body in his place must seeke to further this worke. The Magistrate and the Minister, the Pastor and the People, the Master and the Seruant must indoeuour to helpe forward, as the Prophet Zephaniah speaketh, with one shoulder, this sanctifying the day of rest.

Chap. 3. 2

Q. Hath the ciuill Magistrate any thing required at his hands, in this sanctifying of the Sabbath, but that for his owne selfe and his household, hee be carefull to resort to the holy exercises of that day?

A. Yes, he is also bound euen by this Commandement, in respect that the talent of gouernment is committed

Nche. 13.
15. 17.

ted to him from God, first, to haue a care that good lawes be made against the pꝛophanation of the Sabbath : secondly, to take order that such Lawes be duely executed, and punishment inflicted against offenders, as Law commandeth. Heereof wee haue in Nehemiah a godly patterne for Magistrates, who seeing the Sabbath day (when the people of the Iewes were returned from the captiuitie of Babylon) wickedly pꝛophaned by treading Wine-presses, selling Grapes and such like labours, earnestly reꝛoued them for it, yea, and the Magistrates too with these words, What euil thing is this that ye do, and breake the Sabbath day? And the night before the Sabbath he caused the gates of Ierusalem to be shut, and set his seruants to watch the gates that none should open the same, but they should be kept shut untill after the Sabbath day : so that he kept the Marchants, which by their bearing of burthens pꝛophaned the Sabbath day, without the walles all night once or twice. But seeing them

them somewhat obstinate and loth to be restrained, he also threated them, that if they came any more in such sort to offer such profanation on the Sabbath day, hee would force them by violence to depart. By which Story that is left vnto vs as a commendable fact, for all Magistrates to imitate, wee see how carefull and how earnest Magistrates should bee to shew themselves as the **L O R D** hath appointed them, Conseruatours of his Sabbath.

Q. As for Ministers of the word, we know that their vocation is holy, and should especially bee directed to the true sanctifying the day of rest.

A. It is most true, that wee haue a holy calling, which that wee also should walke in holily, it were to bee wished. But as this Commandement was giuen to Aaron as well as to Moses, or the people, so no doubt, wee must haue great regard to the sanctifying the Sabbath day, and go before other therein, our selues I meane and our households, that by our
example

example other may the rather be moued to this holy rest. And besides those duties that God requireth of vs in regard of our generall calling to Christianity, wee haue a speciall calling vnto the Ministerie, whereby we must strue to the uttermost of our power, to call our people to the sanctifying the Sabbath day, to teach them how the day is to bee sanctified, to exhort such as are slack, to reprove such as obstinately offend therein, and by all extremity that we can, to compell men to the sanctifying thereof. And wee must do this as God hath inabled vs, sincerely, and seeking onely the glozy of G D D, not our owne praise, or moued by any other corrupt affection, if we will truly and effectually teach our people to sanctifie the Lords Sabbath. For how much the more zealously, and from a sanctified heart the word is deliuered, the more powerfully (no doubt) will it worke a godly reformation.

Q. Magistrates and Ministers (I see) must vse their talents of authority, and

and gifts, to sanctifie the Sabbath, and themselves by their example also must moue other thereto : haue not any other charge to helpe forward herein?

A. All Parents, and heads of households must further this duty likewise, to haue a great care that their children and seruants pꝛophane not the day that God commandeth to bee kept holy. Yea, one neighbour ought to stir vp another, as Gods people did, Come, let vs go vp to the mountaine of the Lord, to the house of the God of *Iacob*, and hee will teach vs his waies, and wee will walke in his paths. Come, let vs go to the Church, let vs reuerently heare his word, let vs not spend the day in drinke, wantonnesse, or idlenesse, that God bids vs bestow in holinesse, yea, and seruants and children should frame themselves willingly to perform this duty.

2. Wee haue heard what persons should be furtherers to this worke of sanctifying the Sabbath. Now let vs heare what duties are required of vs,
to

Esay 2. 3.

to the sanctifying thereof.

Mat. 7.18.

Exod. 28.
41.

2. Chro.
35. 6.

Exod. 19.
10.

2. Chro.
30. 19.

A. If wee will holily, as wee ought, apply our selues to this holy seruice, wee must beginne with our selues, for vnlesse wee be first sanctified, our seruice cannot be holy: An euill tree cannot bring forth good fruit, saith He that cannot lye. The Priests in the Leuiticall Law, when they went about that holy seruice that belonged to their office, must first themselves bee sanctified. And therefore Iosiah that good King, minding to haue the feast of the Pascheouer kept, commanded the Priests to sanctifie themselves for that seruice. And God commanded the people of Israel to be sanctified, when he appointed to declare to them his Law. Good Ezechia therfore intreated God to be mercifull to some that came out of some Tribes of Israel, to the feast of the Pascheouer, that prepared their whole heart to seeke the LORD, although they wanted the Legal sanctification. This good foundation of sanctifying our selues, beeing thus layd,

layd, all that wee doe will bee better accepted with God. Then must wee carefully follow all the holy exercises of that day: such as are these; hearing of the Word attentively, and as men greedy to learne, Praying to God fervently, for the assistance of his holy Spirit in all our godly indouours, yeelding to him most hearty thanks for his graces bestowed vpon vs, godly conference when wee are out of the Church one with another, of the lessons that we haue heard by the Ministry of the Word, company with such as can and will instruct vs, either by reading to vs good Bookes, or by godly talk either of Gods goodnes to our selues, or his mercy shewed to others, or his fearefull iudgments against the wicked, for contempt of Him and his truth: or generally, of his wonderfull works in creating all things in such order as they are, and all for our vse.

Q. I perceiue, they that are sanctified, and with sanctified hearts doe keepe the Sabbath day, may find much

H

com-

comfort in such holy exercises, but how may wee sanctifie our selues?

A. It is a harder worke then wee are able to perfozme; yet, if we heartily call vpon God foꝛ his grace, intreating Him to worke that in vs, which wee of our selues are no way able to doe, and then keepe a carefull watch at the doze of our lips, that we speake not vnaduisedly, and haue a watchfull eye vnto our waies, that we walke warily: if (I say) in sincerity of heart, wee thus seeke to prepare our selues, to sanctifie our selues to this holy rest, no doubt, God wil giue a blessing to these our good indeuors.

Q. Alasse then, how lamentable is the case of many in our dayes, who spend scarcely one hower of the day in the Church, and thinke that time also (how short soeuer) long and tedious? But in the Ale-houses, or the vngodly feasts and meetings, which too many resort vnto, they willingly tarry very long: yea, the whole day seemeth too short, when it is bestowed so rebelliously against Gods expresse Commandement.

A. In

A. In truth, the carelesnesse and supine security of men in these our dayes, is much to be pittied, wherein many, who haue the name of Christians, & would scoorne to be deemed not to be so; haue onely heard of G D D, and are acquainted with the name of Christ, and so by continuall company among Christians, haue some generall knowledge of good words; but yet are so carelesse to attaine to any true knowledge, by the light of Gods word, so godlesse and irreligious in prophanation of the Sabbath day, so wholly deuoted to such vnchristian meetings, and so loose & lewd in behaviour when they are there, that if any Turkes or Infidels should beholde their conuersation at such times, they would then detest the very name of Christianity such stains are they to the very profession.

Q. But God forbid, all that resort to such meetings were so vnruely: some are more moderate, and come but at the intreaty of their friend, or for company of their neighbours or fellowes,

not delighting much in drinking.

A. True, some are moze moderate, but he that is most moderate, if he trust too much in himselfe, that he can in such dangerous meetings carry himselfe secretly, may some bee deceived, and therefore may seeme by his ouerboldnesse to tempt God, as presuming of his own naturall disposition. And let all men assure themselves heereof, that God in his iust iudgement forsakes them, and leaues them to themselves, who contemptuously do breake his Law. And therefore, if their friend intreat them to disobey Gods Commandement, in resorting vpon the Sabbath day to such excesses, it is the part of a good Christian, rather to moue his friend to detest his wicked prophanation of the Words Sabbath, but in any wise let not the servant of God consent to his wicked perswasion. Thou shalt not follow a multitude to do euill, much lesse one seducing friend. And since they say they go with their friend, and thinke that should make to make their fault lesse,

lesse, I would all Christians should remember, their duty is to exhort one another, (to good) and to edifie one another in the things that belong to godlinesse, but to suffer thy selfe to be drawne away to wickednesse, is a token of great weakenesse, and to consent to such perswasion, procureth Gods wrath: to bee short, seeing the godly must abstaine from all shew of euill, and must in all their doings (as the third Commandement teacheth) glorifie God, it is most certaine, that the resort to such vngodly meetings vpon the Sabbath day, how moderately soeuer they carry themselues, is a breach of Gods Commandement, and therefore God in his iustice may, and will in his good time punish such offenders, vnesse they repent, and take a new course.

Q. What are the reasons, whereby the Israelites are moued to obey this Commandement?

A. The first reason is, the Commandement of God, which Moses heere in repeating the Law, setteth

1. The. 5.
11.

1. The. 5.
22.

forth and strengtheneth, partly, in respect of the authority of the Commander, in calling him Lord, partly, hee allureth them to performe vnto this Commandement willing obedience, because he hath many waies declared himselfe to bee their good and gracious God, whom they cannot disobey, without great note of vnthankfulnes. Secondly, in giuing them 6. daies, to supply all wants of their body, and for dispatch of their worldly affaires, hee reserueth onely one, to be wholly imployed in his honor and seruice, the bestowing of which day in such sort as wee ought to doe, is also most to our owne good, because it is the gaining our soules to God. I say, by this his large allowance of so many daies for bodily labours, they iustly are to be charged with a staine of ingratitude, if they willingly giue not this one day to holy and spirituall exercises.

2. Are we so tied in the sixe daies to labour in our calling, that we may not in them resort to places where
Gods

Gods word is preached and taught?

A. No : For the knowledge and seruice of God must chiefly be sought for of vs : First seeke the kingdome of God, and his righteousnesse, saith our Saviour Christ. **W**hē sē, **G**o**D** himselfe, who gaue this charge to the Israelites, commanded also his holy seruice to be performed of them, sometime on the sixe daies, as namely, it may appeare Leuit. 23. and Numb. 2. but most plainely in the story of Ester, the fourteenth and fifteenth daies of the Moneth Adar, with feasting and ioy were kept by Mordecai his commandement, & no doubt, their ioy and reioicing was seasoned with thanksgiving to God, for their deliuerance from so imminent danger, and is left vnto vs as a patterne to follow in like case, and is also obserued of vs, on the 5. of Nouember, in giuing thanks to our most gracious God, who saued vs from y^e most vnnaturall Gunpowder-Treason. And they who in sincerity of heart, seeke after the knowledge & seruice of God at such times,

Mar. 6.33.

Ester 9.22

will also, the more diligently early or late, follow the works of their calling to supply their wants, and such faithful care of serving **G D D**, shall not want a blessing from **God**.

Q. But may a pretence of following such holy exercises, be any excuse to such as will perchance bestow a little time that way, and then the rest of the day they imploy in idlenesse?

A. It seemeth there were some such, whereof the Apostle admonisheth Timothy, and they were young widdowes: but Saint Paul liked not of their doings, and would not in any wise that such should be tolerated among **Christians**.

Q. But what thinke you of these words, *Sixte dayes shalt thou labour*? They seeme to be a Commandement, and to require the labour of sixe daies, euery man in his calling.

A. They are vnto the godly a toleration or permission to follow their vocation, and to worke for the maintenance of themselves and their families. But they haue also the force of a com-

1. Tim. 5.
13.

a commandement, to the condemnati-
on of the vngodly, that spend their life
in loitering and idlenesse, and may
worke in them a sting of conscience,
when they shall remember that God
saith, Sixe dayes shalt thou labour,
and their own heart telleth them, they
haue not wrought, but loitered. For
seeing God hath after mans fall, set
this downe as a Decree, that may not
be altered (vnlesse we spend our time
in some religious exercise, as before
I sayd) In the sweat of thy face thou
shalt eat thy bread: good and godly is
the exhortation that the Apostle ma-
keth to the Thessalonians, to worke
with their hands; as hee also before
had commanded them, that nothing
bee lacking to them, Verse 12. And
iust cause hee hath to giue that heauy
charge which hee afterwards giueth
vnto them: If there were any that
would not worke, that he should not
eat. So hateful is the idle life to God
and good men, and so vnseemely for
any Christian.

Q The Commandement of God,
if

Gen. 3. 19.

1. Thes. 4.
11.

2. The. 3.
10.

if there were no other thing to moue **G O D S** people to obedience in this thing, ought to be sufficient, but much the rather, seeing God hath dealt with them so fauourably, as to haue consideration of their wants, that they might haue time to supply them.

A. There is yet a third reason to moue them then, and vs also now to sanctifie the Sabbath, in these words; But the seuenth day is the Sabbath of the Lord thy God. For God challengeth this day as his due, and not to be spent, but as he appointeth; that is, in holinesse and sanctification.

Q. But the seuenth day which is here commanded, is not that which now we call the Sabbath day; so that it seemeth wee transgresse this Commandement, howsoeuer we keepe our Sabbath.

A. Indee the day here commanded, as that also wherein God rested, was the seuenth day of the weeke, and the day that we keepe and indouour to sanctifie, is the first day of the weeke. For that seuenth day being ceremoni-
all,

all, and so by the comming of Chzist abolished (for he was the end and fulfilling of all the ceremoniall Lawe) needefull it was that the chiefe and most substanciall end of that ceremonie should bee still retained, that is, that one day should bee wholly consecrated to Gods service. And this day which we now solemnize, being the first day of the weeke, was vpon good ground thought to be fittest; because, as God rested the seventh day from his worke of creation: and therefore that day was then thought most conuenient, to bee vnto his people a day of rest: So Chzist rising againe from his worke of redemption, vpon the first day of the weeke, the Apostles being directed by the Spirit of God, vpon this first day of the weeke had their holy assemblies, as is most plaine, Ioh. 20. 19. 26. Acts 23. 7. and in other places, and of the worke that Chzist wrought in rising againe, it is called, The Lords day. And by this is there (as it was fit) a difference put betweene the Sabbath of the Iewes, and

Reu. 1. 10

and that which we keepe.

Q. Almost in the very beginning of handling this fourth Commandement, you sayd that there was a principall end why wee should keepe this day of rest, which I think is this, that you haue spokē of already, the sanctifying it. Declare then, if there be any other end of keeping the Sabbath, though not of such importance as this is.

Deu. 5. 14

A. Moses, a true expositor of Gods meaning, expreſſeth it in these words That thy man-seruant and thy mayd may rest as thou doſt. Not giuing therein liberty to any seruants to rest from bodily labour, and spend their time in idlenesse, but their rest must be such as their masters rest ought to be, a rest from seruite work, that they may the moze carefully and seriously bend themselves wholly to the sanctifying of that day. I am not therefore of that minde, that this part of this commandement belongeth to the second table (as some thinke) but rather that Moses expounding those former words,

words, Thou shalt do no work therein, &c. giueth them to vnderstand, that the rest which in these words God commandeth them to giue their seruants, must be to that very end, that themselves also must rest, that is, to sanctifie that day. And to the end they might more willingly giue this time of holy rest vnto their seruants, he putteth them in minde of their seruitude in Egypt, wherein they lined in such thraldome, that they could not haue liberty to serue the Lord; from which, if they acknowledged truly, & as they ought, confessed Gods great goodnesse, in that he deliuered them: then must they also thinke that their seruants must not alway bee tyed to their worke, but that they (as well as their masters) must be freed from all bodily labour, that vpon the Lords day they may serue the Lord.

2. You haue now spoken of the first table of the Commandements: I desire also to heare somewhat of the second table, that as in the first, God hath taught vs how to serue him, so

wee

Deut. 5. 15

wee may likewise learne how to performe our duties to our neighbours.

A. You say well. And you must vnderstand, that wee are first taught such duties, as inferiours owe to superiours; and how superiours must care for such as are vnder them, and then other duties more common one towards another are set downe.

Q. And why is this Commandement, *Honour thy Father and Mother*, set in the first place of the second table?

A. As in obeying the fourth commandment, we haue very good means and great helpes, to the performance of the three former, euen of whatsoeuer pertaineth to the seruice of God; so in keeping well this first commandement, we shall much more readily bee framed to the keeping of all that follow.

Q. What is then meant by Father and Mother in that Commandement? For it is not to be thought, that God, who giueth a perfect Lawe vnto his people; the which, whosoever doth,

shall

Psal. 19. 7

Rom. 7. 12

shall line thereby: would leaue vnspoken of any duties that we owe to any.

Gal. 3. 12

A. You say right: and therefore vnder the names of Father and Mothers, he commandeth all superiours to bee obeyed of their inferiours: And that is done vpon good ground. For, the superiours in this their superiority, haue a great representation of the power and care that good Parents haue ouer their children. As to begin with Kings and Magistrates: Xenophon saith, that a good King differeth not from a good Father. Romulus called his Senators Fathers: and Augustus (who refused the title of Lord, willingly yelded to bee called, The Father of his Countrey. As for Pastors or Ministers, not onely the Prophets in times past were stiled Fathers, 2. King. 2. 12. and chap. 13. 14. but the Apostle S^r. Paul calleth himselfe father of Timothy, Titus, Onesimus. And S^r. Peter calleth Marke, his sonne. And S^r. Paul yeeldeth a reason to the Corinthians, why Teachers are Fathers to them whom they

1. Pet. 5.
13.

2. Cor. 4.
15.

2. King. 5.
13.

they teach; For in Christ Iesus I haue begotten you, through the Gospell. Therefore also the name of spirituall or ghostly Father is giuen vnto Pastors. And masters towards their seruants, supply the roome of Fathers, in bringing them vp in the feare of God, or at the least so they ought to do; therefore are called, *Patresfamilias*, Fathers of households. Naamans seruant therefore aduising his master to follow the Prophets commandement, in washing in Iorden 7. times, sayd thus, Father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? So we see, that by this word Father, may well be vnderstood, Kings and Magistrates, Pastors and Masters, and that to all these honour is due, and here commanded.

Q. What is meant by this word honour?

A. First it teacheth vs, that such dutie as we owe to superiours must willingly be perfozmed. For honour is a reuerent affection imprinted in
our

our hearts toward others, without forcing or constraint; without which affection of the minde, the outward shewe is scarce a shadow of honour, and is many times done by cap and courtesie, or such outward reuerence, to them who are contemned and scorned of them that doe it. So did the Governiers souldiers to Christ, putting vpon him a skarlet robe, and vpon his head a crown of thorns, and in his right hand a Reed (for a Scepter.) Then they bowed their knees befoze him and mocked him, saying: God saue thee, King of the Iewes. Then also, that which here is called honour, is elsewhere expressed by the name of feare. Yee shall feare, euery man his mother and his father.

Mat. 27. 29

Leuit. 19. 3

Q. Why is the mother named in these words before the father?

A. Because, through the greater familiarity that the mother hath commonly with the children, they become lesse awfull to their children (for such is our natural corruption, that where we haue any hope of liberty, wee will

too readily seeke for more then wee should haue, or can well vse.) Therefore, lest this our badde inclination should too much abuse the mothers facility; it is in this commandement especially provided, that the mother be feared; and that wee should haue a speciall regard thereof, the Mother is first named as the Parent that is in greatest danger to bee wronged, and to haue her due honour taken from her.

Q. This honor then that inferiors owe to their superiors, because it is also called feare, as you haue taught, seemeth to bee nothing els but a reuerent respect vnto our betters, and that child-like feare which the Scriptures teach, to be the *beginning of wisdom*; if it be the feare of the Lord. And likewise, no doubt this feare or reuerent respect of our betters, frameth vs also more sincerely to perform all duties vnto them. But as you haue taught what persons are to bee honoured, as Parents, Kings and his inferiour Magistrates, Ministers and Masters of families;

Psal. lxxi.
10.

milies; and likewise, what is meant by this tearme of honour, so for my better instruction, vouchsafe to handle more particularly the particular duties are due to euery of these.

A. You must vnderstand, that this honour or reuerent feare heere commanded, is as it were a roote, out of which the senerall duties to enerie of our superiours doe growe. So that where that is fruely planted, there will bee no want of honour to them, to whom honour belongeth. And first to begin with Parents who are here expressly named, because they were first that among men were honoured, and children (if they be not too gracelesse) haue euen naturally an inclination to reuerence them, so that they seeme to bee set as a true patterne of such subiection as becommeth all inferiours: to begin, I say, with Parents, and to shew how they of their children must be honoured, the wise man teacheth thus, Obey thy Father that hath begotten thee, and despise not thy mother when she is old. The

Pro. 23. 22

Ephes. 6. 1

Apostle also, Children, obey your Parents in the Lord; for that is right.

Q. Obedience then, I see, is one of the fruits that spring from honor wch is commanded. But is it sufficient that children bee obedient when they are commanded?

Pro. 1. 8

Pro. 6. 21.

A. **N**ay, the very aduice and counsell of Parents should be reuerenced also, and is wheresoeuer the true honour towards Parents is seated. And so Salomon teacheth, My sonne, heare thy fathers instruction, and forsake not thy mothers teaching. Bind them alway vpon thine heart, and tye them about thy necke.

Q. But alas in our wicked dayes wherein wee liue there are too many who little regard either the counsell or commandement of their Parents, but the more fatherly and kindly they are dealt withall, the more stubbornly they disobey.

A. The cause thereof is much in the folly of the Parents, who are so tender ouer their children, that when they offend, they cannot finde in their heart,

heart, they should be corrected. Foolishnes is bound in the heart of a child, but the rod of correction shall drive it away from him. Thou shalt smite the child with the rod, and shalt deliver his soule from hell. But if in their youth they bee not corrected for their disobedience, the father and mother shall find them like to trees, which being but young might bee bowed any way, but being come to some growth, will by no meanes be bended, and so shall know by experience, that a dissolute or foolish child is the calamity of his father.

Pro. 12. 15

Pro. 23. 14

Pro. 19. 13

Q. If wee obey and harken to the Commandements, and follow the advice of our Parents, haue we then discharged all the dutie that this Commandement requireth?

A. No: For children must further haue a continuall care every way to be a stay & comfort to their Parents, if by their strength they may helpe their weaknesse; if by their sight they may guide their blindnesse; if by their wealth they may supply their want;

if by their knowledge they may re-
 forme their ignorance ; if by their
 paines they may ease them of trauell:
 to be short, if their place, their credit
 or reputation, their acquaintance or
 any other meane that they haue may
 doe them good, they must by all such
 means which they haue, testifie their
 honour to their Parents. A notable
 example wee haue in Ioseph, who did
 euery way honour his father Iacob,
 and relieued him and his family in
 number 75. when there was a great
 dearth in the land. Therfore the son
 of Sirach thus exhorteth : My sonne,
 helpe thy father in his age, and greue
 him not so long as he liueth; if his vn-
 derstanding faile, haue patience with
 him, and despise him not when thou
 art in thy full strength. And Christ re-
 prooueth the Scribes and Pharises,
 because that vnder colour of their
 blind deuotion they hindered children
 from performing this honour.

Acts 7. 14

Eccles. 3.
13, 14.

Mat. 15. 4,
5, 6.

Mat. 15. 9

Q. But Christ hath commaunded,
*Call no man father vpon the earth, for
 there is but one, your Father which is in
 beauen.*

heauen. How can wee keepe this precept of our Sauour Christ, and not breake this Commandement, *Honour thy father and thy mother?*

A. The words of our Sauour Christ are not simply to be vnderstood but comparatiuely, as if he had sayd: If the question be, whether thy heart shall bee moze tied to God, or to thy earthly father, thou must without all doubting or cōsultation, wholly addict thy self to thy heauenly Father. For He that loueth father or mother more then me (saith Christ) is not worthy of me: & he that loueth son or daughter more then me, is not worthy of me. Yea, in another place, hee wills that we hate all these things, yea, and our life also, or els we cannot be his disciples. In all which, Christ teacheth vs to honour our father, but so, as we obey God, to loue him that begate vs, but yet moze to loue him that made vs. He would haue vs to distinguish aright betweene the loue that wee owe to God, which must be, with all our heart, and soule, and minde, and

Mat. 10. 37

Luke 14.
26.

with whatsoeuer wee haue, and the loue to Parents, which is thus limited, that it must bee in the Lord, that our obedience also may be framed accordingly.

Q. How children should honour their Parents, we haue now heard. But what honour is due to Princes & Magistrates?

A. Such like as to Parents. For as Parents are over their children, so are Kings and Magistrates over their subiects, and such as are vnder their charge. **S^t. Paul** giueth therefore charge vnto Titus thus: Put them in remembrance (with whō thou art, and whom thou hast a charge of) that they bee subiect to principalities and powers, and that they bee obedient. Bee yee subiect to euery ordinance of man, for the Lords sake, whether it be vnto the King, as vnto the superiour: or vnto gouernors, as vnto them that are sent of him, saith **S. Peter**. And **S. Paul** writing to the Romans, wil- leth, that Euery soule be subiect to the higher powers: Not only for feare of
wrath,

Tit. 3. 1

1. Pet. 2. 13
14.

Rom. 13. 1

wrath, but for conscience sake, Ver. 5. So that this obedience must be heartie, and not in shew only, but from the very soule and inward man, and that not for feare, but for conscience sake, because God hath appointed vs vnder them, and them ouer vs.

Q. To performe the honour commanded; what other thing besides obedience is required of vs to doe to Princes and Magistrates?

A. We must affoord them maintenance fit both for their estate and for the defence of the Common-wealth, when need shall be. The Apostle yeeldeth this reason, to make them of his time more willingly to giue such aid, For they are Gods Ministers, applying themselves for the same thing; that is, for incouragement of the godly, and the repressing of euill whereof he wrot, Ver. 4. And therupon he groundeth this exhortation, Giue to all men their dutie, tribute to whom tribute, custome to whom custome, feare to whom feare, honour to whom honor is due, Verse 7. If Paul would haue Princes

Rom. 31.
6.

Princes and Magistrates in those dayes obeyed, honoured and maintained, when they were enemies to the Gospel, how much more now when they maintaine the Gospel, should all such dues be performed to them?

Q. Doth this Commandement require yet any further duty to bee performed to them that are our gouvournours?

1. Tim. 2. 1
2.

A. Yes, wee are willed also to pray for them: I exhort (saith Saint Paul) first of all that prayers, supplications, intercessions, and giuing of thanks bee made for all men: For kings, and for all that are in authority, that wee may lead a peaceable and quiet life in al godlinesse and honesty. Jeremy also exhorted the Iewes, who had very stubbornely opposed themselves against the correcting hand of God, and sought al waies that they could deuise, not to serue the Babylo-nians, whom God for their sinnes appointed them to serue, hee (I say) exhorteth them, that they should pray for the peace of Babylon, (no doubt also

also for the peace of the king thereof (Nebuchadnezzar) for in the peace thereof (saith he) shall you have peace. In the twentieth Psalm, the people of Israel pray for David their king. And in the 72. Psalm, David now at the point of death, having made Salomon king, prayeth to God for him. And this prayer for our governors, is not the least testimonie of a true affection that we have to honour them, if our prayer for them be fervent: neither is this duty to be performed onely for Princes and governors, but for Parents also, although I thought good especially in this place to speake thereof, because the words of the Apostle are herein so plaine and pregnant, yea, it is a duty generally to be performed for all, not onely our superiours, but also for inferiours.

2. Samuel told the people when they would needs have a king, in a manner whether God would or not, that their king would take their sons, and appoint them to his Chariots, and to be his horsemen, and some to runne before

Ier. 29. 7.

1. Sam. 8.
II. 22.

before his Chariots, and to bee Captains, meaning, that they would make them to venture their liues in the warres, as also many examples in the Scriptures doe teach. For *David*, *Asa*, *Iehosaphat*, and other good Kings, when they needed, chose Souldiers from among the people, for the defence of them and their Realme. This, I take, is one point of obedience, that we must performe to kings.

Iosh. I. II.

A. It is so : and was very willingly yeelded vnto by the people of God. And Captaine Ioshua commanded the people to prepare victuals : for after three dayes they should go and take possession of the Land of Canaan, which they could not get but by battell. Also, hee put the Rubenites, Gadites, and the halfe Tribe of Manasseh, of the charge that Moses gaue them, not to rest when they came to their possession, but to helpe their brethren to conquer the Land, and they willingly obeyed, verse 13. 16. because they knew it was a duty which they ought to Ioshua, (who was

was then in stead of their king to them) and so they went, and came not to their own possessions, vntil Ioshua sent them away, chap. 22.

Q. Is there an honour also due to the Ministers of Gods word?

A. Yes, vnto them, as to Parents and gouernours, obedience must bee giuen. Obey them that haue the ouersight of you, and submit your selues. For they watch for your soules as they that must giue accounts, that they may do it with ioy.

Heb. 13. 17

Q. Wherein consisteth this obedience to the Ministers of the word? Parents command or aduise their children, and as hath been sayd, they must therein be obeyed. Gouernours likewise haue their commandements, and their lawes, which wee may not transgresse. But what commandements hath the Minister of the Word to charge vs with?

A. Such as are, I will not say as needfull, but indeed more necessarie then any other. For, if that which he commandeth be obeyed, neither Parents

rents nor Governours shall want their due, but shall most reuerently bee honoured. Hee is a messenger from G D D, the Commandements which hee bringeth (if he be faithfull in his Ministerie) are from that great Commander, whose Lawes are directions to Parents and Children, Kings and Subiects, Masters and Seruants, yea, to all sorts, sexes and States that are, they belong not onely to this present life, but teach vs how to attaine to the life that lasteth alwaies. To be short, this office is to beate downe by threathings out of Gods Law, the proud and haughtie hearts, to comfort with the sweet promises of the Gospell, the consciences burthened with sinne, to breake the Bread of Life to the hungry, and as faithfull Stewards, to giue to euery one their portion in due season: the Apostle therefore, not without great cause, admonisheth that we haue them in singular loue, for their workes sake.

1. Thes. 5.
13.

2. I see then, gouernours and Parents,

rents, and all superiours, are in regard of their superiority Gods Images, and therefore as his deputies must bee honoured, and those sparks of Gods Maieſty that ſhine in them as Gouvernours, muſt bee reuerenced: but the chiefe honour that can bee done to the Miniſter, is the obedience to his Word, and hee is to bee accounted of as Gods meſſenger, who is ſent to teach Gods will, therefore his office is highly to be eſteemed of, and hee in doing his office is to bee heard, his words to bee receiued with reuerence, that they being printed in our heart, may alſo by Gods good grace work in vs newneſſe of life, and a godly reformation. But is there no other duty to bee performed to our Miniſters?

A. Yes, as in other callings, ſo in this too: The workeman is worthy of his wages, as the Apoſtle Saint Paul taught vs, who alſo learned that leſſon of our Saviour Chriſt: therefore the ſame Apoſtle thus exhorteth, Let him who is taught in the word, make him

1.Tim.5.18

Mat.10.10
Gal.6.6.

1. Cor. 9.
11.

him who hath taught him, partaker of all his goods, If wee haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things? **Nay, he plainly affirmeth, that if the Gentiles be made partakers of the spirituall things of Gods people, their duty is to minister to them in carnall things.**

Q. This is a lesson very needfull to bee taught in many places of this Realme, where very small pensions are appointed to the Minister of the Word, and that causeth small teaching of the people in such places, though (for the most part) the number of the people where is least maintenance, is very great. Yea, and where there is by law reasonable maintenance established for the Minister of the Word, yet the hearts of many of the people are not open enough to part from that which they ought to giue both by Gods Law and mans. For howsoever tythes are due (whether by Gods Law or not) to the Minister: yet, that beeing appointed for his maintenance,

nance, then Gods Law commandeth that euery man should haue his due. But many of vs may iustly take vp the complaint of the Prophet, or rather accuse the wrongfull dealing of the people, as hee did in his dayes, when hee charged the to say (for their deeds proclaimed it) *The Table of the Lord is not to be regarded.* And then sheweth that they offered the lame, the blind, the sick in sacrifice. So there are too many that think, this is too much or too good for the Parson, & therefore they lessen, or change to worse, their tithes, according to their greedy humor, not caring in the meane time, how much they diminish their pastours maintenance, nor how like theeues as they are, they robbe him of his due. Well, honour, obedience, and maintenance, are the ministers due. But what if the people bee not obedient to his doctrine, what danger may follow thereupon?

Mal. 1. 7.

A. Very great, for hee that heareth you (saith Christ) heareth mee, and hee that despiseth you, despiseth mee,

Luk. 10. 16

Mat. 10. 14.

mee, and hee that despiseth mee, despiseth him that sent mee. Is it not a dangerous thing to despise God, as the despisers of the preaching of the Word are here said to doe? Yea, the very dust of the Apostles feet which they shake off when their word is not receiued, shall bee a witnesse against the contemners, and the wrath of God is so heauy against despisers of the Word, that it shall be easier for Sodomie and Gomorrah at the day of Iudgement, then for them, verse, 15; most miserable therefore is the estate of all such, how great soeuer they bee, who in these our daies so little regard the Ministerie of the Word, as themselves might see, if they had grace to marke how often, and how fearefully Gods Iudgements are threated against them that will not heare, throughout the Scriptures.

Q. Let vs now heare what honour seruants owe their masters.

Eph. 6. 5. 6.
7.

A. Saint Paul teacheth it plainely: Seruants, be obedient vnto your Masters according to the flesh, with feare

feare and trembling , in singlenesse of your hearts, as vnto Christ, not with seruice to the eye , as men pleasers, but as the seruants of Christ, doing the will of God from the heart : with good will seruing the Lord, and not men. Which commandement of the Apostle requireth such seruice , as is not now commonly done to Masters; for it must bee hearty and sincere, being more carefull to do the duty of a seruant, then to require reward, yea, striving rather to deserue well, then to aske recompence. The Apostle saith it must bee with feare and trembling: Saint Peter likewise, Seruants, bee subiect to your Masters with all feare : not that their meaning is, that seruants should alwaies be afraid of anger or punishment, but their feare should be such as the Wise-man speaketh of, Blessed is the man that feareth alwaies, that is, that alwaies mistrusteth his owne doings, that neuer thinketh that he hath serued God sincerely enough, but suspecteth his owne waies, not wholy to be guyded

1. Pet. 2. 18

Pro. 28. 14.

by Gods Spirit : euen so, seruants should feare lest they be short in performance of their duty, or doing their seruice: to be short, they should rather feare γ Lords Eye, then their masters wrath. And where this hearty seruice is, and so seasoned with feare of Gods All-seeing-Eyes, and a true view of our owne vnability to serue so perfectly as wee should, there doubtlesse will be a faithfull indeuour to serue truely. And such seruants, for a good supply of their own wants, will carefully intreat the Lord, both better to enable them to doe their duty, and to giue such blessing to their desire to serue truely, as may be to their Masters good.

Q. But, many times Masters are froward, and too too rigorous, inso-much as such seruice may seeme a very grieuous bondage: are such masters to be honoured also?

A. Saint Peter answereth this question, commanding seruants to be subiect to their Masters, not onely to the good and courteous, but to the froward

ward also. For this is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully. So that, a true Christian seruant must doe his duty towards his Master, remembzng that so doing, he serueth the Lord, as Saint Paul in the place alleaged, teacheth, (who) howsoever their master cannot be pleased, yet will take in good part, and plentifully reward their faithfull seruice. Therfore must seruants strue to bzi-
dle herein the corruption of their nature, and to serue, as S. Paul would haue vs to do al things, without murmurings and reasonings: for as befoze I said concerning honouring of Parents, so here also, and in all duties that wee owe to our superiours, an honourable and reuerent affection printed in our hearts towards them, must bee the roote from whence true seruice must grow, that it may bee willing.

Q. Besides these superiours, that now you haue spoken of, there are others also, as olde folke, husbands,

1. Pet. 2. 18

Phil. 2. 14.

Schoolemasters, which are accounted superiours, to whom also honour belongeth.

Leuit. 19.
32.

Pro. 16, 3.

Ephe. 5, 22

A. Most true, concerning aged folke, God hath giuen this Commandement, Thou shalt rise vp before the hoare head, and honour the person of the old man, especially if godlinesse be ioynted with many yeres, then age is a Crowne of glory, when it is found in the way of righteousness. As for Wiues, Saint Paul teacheth them obedience, Wiues, submit your selues vnto your husbands, as vnto the Lord. And that more willingly they might performe this duty, hee yeeldeth this reason: for the Husband is the Wiues head, verse 23. Now, it were a monstrous thing for the body not to be vnder the head. Again, Wiues, submit your selues to your Husbands, as it is comely in the Lord: teaching that it is a foule and butcomely thing, if the wife bee not in subiection to the husband. And for the comfort of all inferiours wee must note, that they must be subiect vnto the Lord, and for the
Lords

Lords sake, as is to bee seene in the subiection of childzen, subiects, and seruants, that their mind beeing still fastened vpon their heauenly (rather then vpon their earthly) Master, or Husband, they may with lesse grieve beare the yoke of obedience. Yea, Schollers, if they knew what good they get by their Scholemasters who traine them vp in knowledge, and lay in them the very ground-wozke of Learning, whereby they are made fit to serue most profitably in the Church or Common-wealth, willingly also would confesse, that they should defraud them of their due, if they doe not honour and reuerence them.

Q. We haue now heard of the honour that inferiors owe to their superiors, whether by nature as Parents, or by publike place in the Commonwealth as gouernors, or in the Church as Pastors and Ministers, or by age, as Elders, or by voluntary subiection, and that either in priuate households, as to Husbands or masters of families,

or to Schoolemasters, as profitable to the youths of many places: but do not these superiors also owe to their inferiors some duties?

A. Yes: and first to begin with Parents, as they of their children must bee honoured, so must they also giue cause of honour. Parents owe to their children diuers duties, wherof some are to be done in the childhood of their children, some when they are come to riper age, and some at all times must be performed.

Q. What are Parents bound to do to children in their childhood?

A. First, in their infancy they must haue care that they may haue things necessary for the sustentance of their life; when they are not able to helpe themselves; and this the fathers and mothers may learne of the beasts of the field, and birds of the ayre, who leaue not their young ones, vntill they be fit to shift for themselves; as Anna gaue her childe sucke vntill shee would weine him. Secondly, when they are come to any vnderstanding, they

they must not prolong the time to instruct them, first in the very principles and grounds of Religion. For, if Thou teach thy childe in the trade of his life, when hee is old he will not depart from it. And therefore the Apostle admonisheth thus: Fathers, bring vp your children in instruction and information of the Lord. In the booke of Deuteronomy, it is a charge very often giuen vnto Parents to teach their children Gods Law. Yea, it is worth marking, how in all their extraordinary ceremonies or actions the children were instructed what was meant thereby. As if the children should inquire when they saw their fathers to eate in such sort as they did the Paschall Lambe; they must teach them that it was to put them in mind how the Lord spared the houses of the Israelites (wherein the Pasceouer was eaten, as God commanded) when he smote the Egyptians. Again, when the children should demaund, what was meant by the putting apart the first borne, they must say, that thereby

Pro. 22. 6.

Ephes. 6. 4

Exo. 12. 27

Exo. 13. 15

Deu. 4. 9,
10.Iosh. 4. 22.
23.2. Tim. 3
15.

they should call to remembrance how Pharao whē obstinately refused to let the Israelites goe to serue God, the Lord destroyed all the first borne of man and beast of the Egyptians, but spared all the first borne among the Israelites. Yea, and that with more reuerence their childezen might heare the Lawe, and more readily and willingly obey the same; they must teach them how terribly the Lawe was giuen in the mount Horeb. To be short, they must bee made to vnderstand what was meant by a heape of stones that was in Gilgal neere Iordan; namely, that it was a testimonie that Iordan was then dried vp, so that the Israelites passed ouer it on dry land, when they went to take possession of the land of Canaan. An example of this dutie we may see in the Parents of Timothy, who knew the holy scriptures of a childe: and therefore Paul putteth him in minde to continue in the things which he had learned, and was perswaded of, Ver. 14. If Parents were herein more carefull, they should

Should haue more dutifull children.

Q. But how can Parents teach their children that which themselves know not?

A. It is the more pittie that men and women professing the name of Christianity, should content themselves to live in such brutish ignorance of their duty towards God and man, as do very many: or that they are not ashamed of the name of fathers, who cannot performe any dutie that they owe to their children. Nay, it is great marvell that they are no more diligent to learne herein their duty, that in some good measure they may performe it, since God was so offended with Eli the Priest and Judge of Israel, for that sinne, as that he swore, that the wickednes of the house of Eli should not be purged with sacrifice or offering for ever. And hee was as good as his word: for Hophni and Phinehas were both slaine in one day in the battell (a iust iudgement against those wicked sonnes of Eli:) and Eli himselfe hearing of this newes, and that

1. Sam. 3.
14.

1. Sam. 3,
4.18.

that the Arke was taken, fell backward in his chaire & broke his necke. A fearefull example for carelesse Parents to thinke vpon. Neither can Parents that neglect this duety, hope for any blessing from God vpon their children.

Q. But children are many times loth to learne any good, and wil spend their time in loitering and idlenesse, rather then in any good imploiment: what can Parents then do?

Pro. 13. 24

Pro. 29. 15

2. Kings 2.
24.

A. In that case, heare what Salomon (renowned for wisdom) adviseth, He that spareth his rodde, hateth his childe: but hee that loueth him, chasteneth him berime. For, the rod and correction giue wisdom, but a child set at liberty, maketh his mother ashamed. If those Idolatrous children of Bethel, had been by correction taught to knowe God, they had not mocked the Prophet Elisæus, the man of God, calling him bald pate, and so might haue escaped that fearful death: for they were destroyed by 2. Beares, even 42. of them.

Q. Great

Q. Great then is the sin of Parents in these dayes , who suffer children that might bee well occupied in learning some thing or other, that might after do them good, to play all the day long before their eyes, & neuer thinke they do amisse. Surely, the gamesome life that in their childhood they are inured with will neuer suffer the to take in hand any painful occupation wher-at they must continue. Neither can this be amended, vnlesse fathers and mothers would fully determine and resolute with themselves, to follow this counsell of *Salomon* : *Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.* But, as not to chastise or correct breedeth in children contempt of Parents, and a carelesnesse what they doe : so too much seuerity would not bee vsed against them.

Pro, 19. 18

A. **S.** Paul is of that minde; Fathers (saith he) prouoke not your children to anger. And the very selfsame exhortation he vseth to the Colossians, shewing his reason, Lest they should bee

Eph, 6. 4

Col. 3. 21

bee discouraged. For as moderate correction is fatherly, and a token of loue: so rigorous punishment proceedeth rather of furie.

Q. These are the duties that fathers owe to their children beeing yet but young: Education, Instruction, both in the knowledge and feare of God, and also in some honest trade of life, and reasonable correction. But what must Parents do for their children be- ing come to ripenesse of yeeres?

A. They must allowe them reasonable maintenance, reasonable, I say: for too much may make them vn-thrifty, and to mis-spend their time and their goods; and too little may driue them to badde shifts for their maintenance. Abraham, though hee gaue his goods to Isaac his eldest son: yet to other children he gaue gifts also. Iehosaphat had diuers sonnes (besides Iehoram his eldest to whom hee gaue the kingdome) to whom he gaue great gifts of siluer and gold, and of precious things, with strong Cities in Iuda. And S. Paul teacheth vs, that chil-

Gen. 25. 5,
6.

2. Chron.
21. 3.

2. Cor. 12.
14.

children ought not to lay vp for the
 fathers, but fathers for their children :
 whereby it doth appeare, that fathers
 should not suffer their children to
 want necessary maintenance , but
 should relieue them if they can. Yea
 and that they may as the Apostle spea-
 keth , Keepe their vessell in holinesse
 and honour : Parents must be care-
 full to prouide mariages for their chil-
 dren; as Abraham was to prouide a
 wife for Isaac, and as Isaac aduised
 Iacob to goe to the house of Bethuel,
 and so he did. And Hamar herein was
 carefull to prouide for his sonne Se-
 chem, and solicited for him. And it
 were much to bee wished, that chil-
 dren would giue this honoz vnto Pa-
 rents cōcerning their mariages, that
 without their parents counsell and
 good liking they would neuer attempt
 so weighty matters: And also that
 Parents would bee more carefull to
 prouide in time fit matches for their
 children, so that by consent of such
 friends mariages might be made; no
 doubt God would giue greater bles-
 sing

1. Thes. 4.4

Gen. 24

Gen. 28

Gen. 3. 4

ing to this his holy institution, then many times he doth.

2. What are the duties that Parents ought at all times to bee carefull to performe to them or for them?

A. The first is loue. For as Parents must loue their newbe borne babes, so must they still continue their louing affection. It is a debt alwaies to be in paying, yet neuer fully payd, so long as he liueth to whom it is due. And this loue is a true and sincere affection, truely settled in the heart of the Parent, without any outward respects: and therefore when God will expresse his loue towards any, he saith, he will bee his Father. As hee spoke to Dauid concerning Salomon; I will be his Father, and hee shall be my son. The Apostle, to testifie his kind affection, and great care hee had ouer the Thessalonians, saith, Hee exhorteth them as a Father his children: the Prophet Dauid saith, As a Father hath compassion of his children, so hath the Lord compassion on them that feare him. And God himselfe

2. Sam. 7.
14.

1. Thies. 2.
11.
Psal. 103.
13.

selfe, assuring his people of his fatherly loue telleth them that his kindnesse to them shall be more certaine, then the mothers to the sonne of her wombe.

Es. 49. 15

Q. This duty is of all men (euen of such as know not God) so performed to children, that they who are wanting therein, are condemned as most vnnaturall.

A. It is true: yet would it bee more sincerely perfozmed, if men would from the heart acknowledge, that their children are a gift of God, as Iacob said to Esau, They are the children whom God of his grace hath giuen thy seruant. And Ioseph to his father, They are the childrē that God hath giuen me. Behold (saith Dauid) Children are the inheritance of the Lord, and the fruit of the wombe his reward. If this were considered as it ought, fathers would not set so little by so pzeious a gift from the Lord as children are, suffering them to run on in all lewdnesse, but would in a Christian and true fatherly care, seeke to

Gen. 33. 5

Gen. 48. 9

Psal. 127. 3

prepare their children to the Lords service in some holy calling, and not to live in idlenesse.

Q. What other duty owe Parents to their children all their life long?

A. To offer up to God the sacrifice of prayer for them. This office they must performe alwaies in their childhood, in their riper age, yea, so long as they live. They must bee of that mind concerning their children, that Samuel was of concerning the Israelites: God forbid (saith he) that I should sin against the Lord, & cease praying for you. When Iacob was to part from his father, and to goe to his Uncle Bethuel, his father Isaac dismissed him with prayer. David made earnest prayer for his sonne Salomon. But how great was Iobs care for his children! they went banqueting from house to house one with another. Iob fearing, that in their feasting they might offend God, sought daily to pacifie God, and to intreat him for them.

Q. I see Parents, as they are of their chil-

1. Sam. 12
23.

Gen. 28. 3

1. Chron.
29. 19.

Iob 1. 5

children to be honoured, so must they haue a continuall care of their children, euen from their child-hood, for their maintenance, for their instruction, & for their Christian conuersation: wherein, I feare, Parents are as much to be blamed for neglect of their duty, as children for not giuing the their due honor. But let vs now heare somewhat of the duties of Gouvernours.

A. Gouvernours and all superiours, if they knowe how to behaue themselves as Parents ouer their children, will soone learne what duties they must perform as superiours, to their inferiours. For the very title of fathers and mothers whereby here they are noted, teacheth them that they must vse the talent of authority which God hath given them, with a tender affection to the good of them who are placed vnder them. And loue, if it bee such as the Apostle teacheth it should be, out of a pure heart, and of a good conscience, and faith vnfeined, will make men to study and labour by all meanes they can, to bee profitable in
L 2 their

1. Tim. 1. 5

their place and calling to others, especially to such as their duety bindeth them to respect and care for.

Q. I see then, that fatherly loue must be in the hearts of Magistrates, or els how great so euer their authority is, such as are vnder them, shall not feele any good or comfort by their gouernment. But what duties doth God who hath set them ouer other, require of them towards such as are committed to their charge?

A. Their first and chiefe care must be to maintaine the truth of the Gospel by all meanes they can, and to take diligent heed, that lawes made to that end may duely bee executed. How carefull was good King Dauid for the building of Gods house? And when it was told him, that not he, but his sonne Salomon should build it, hee made yet great preparation for that worke, and earnestly encouraged hee his sonne to build Gods house, and the Princes to further that building. When Dauid was dead, and Salomon established in the kingdom, one of the
first

first works that he did, was the building of Gods house. **¶** And Hezekiah in the first month of his reigne, began with reformation of things amisse about Gods house, and most zealously abolished Idolatry. To this end also is the zeale of Iosiah much commended in scriptures. By all which we learn, that Princes not only may, but must haue a great care to set forth true Religion, and God requireth this duety of them, that their subjects by them should bee brought to the loue of the truth, and detestation of sinne and all Idolatrie. Great was the forwardnesse of Asa herein and of his people, who made a couenant to seeke the Lord God of their Fathers, with all their heart, and with all their soule: And whosoever would not seeke the Lord God of Israel, should bee slaine, whether he were small or great, man or woman. And for the binding themselves the more straitly to keepe this statute Lawe, They sware vnto the Lord with a loud voice, & with shouting, and with Trumpets, and with

2. Chron.
29.3.
2. Chr. 29.
5.2.
2. King. 18.
4.

2. Chr. 15.
12, 13.

Neh. 10.
29.

Cornets, Verse 14. This care also of Nehemiah and other Governours among the people, after they were freed from their captivity in Babylon, doth notably appeare, how they bound themselves by Oath, & cursing themselves (if they did transgresse) to reforme disorders among them, and to be obedient to Gods Lawe.

Deu. 16. 19

Leuit. 19.
15.

A second care must Magistrates haue for the good and quiet government of the people, which, that they may performe, they must alwaies follow those rules, which Moses from God giueth to the people of Israel: Peruert not iudgement, accept no persons, take no bribes: for bribes blind the eyes of the wise, and peruert the words of the Iust. And else where, Ye shall not do vniustly in iudgement. Thou shalt not fauor the person of the poore, nor honour the person of the mighty; thou shalt iudge thy neighbour iustly. And to bee short, in all their government, they must haue a tender affection and fatherly care that their people vnder them may liue a peace.

peaceable and quiet life in all godli-
nesse and honesty.

1. Tim. 2.2

Q. What are the duties of Pastors
to their flocke?

A. Saint Peter setteth out their
duties thus: The Elders which are a-
mong you, I beseech, which am also
an Elder: feed the flocke of God wch
dependeth vpon you, caring for it, not
by constraint, but willingly; not for
filthy lucre, but with a ready mind.
**Now this feeding must be partly by
doctrine and instruction, partly by ex-
ample of life and conuersation.**

1. Pet. 5.1.2

Q. By doctrine, you mean not on-
ly deliuering of godly lessons, but also
exhortation, admonition, reprehensi-
on, commination, and all such means
whereby godly lessons may be apply-
ed to the people.

A. It is very true. And all these
things must be done according to that
rule: If any man speak, let him talke
as the words of God. Keepe the true
patterne of wholesome words (saith S.
Paul) teaching Timothy how he should
feed with the word the flocke of God.

1. Pet. 4. 11

2. Tim. 1.

23.

1. Tim. 4.
12.

Tit. 2. 7.

Eph. 1. 16,
17

Phil. 1. 3, 4

1am. 5. 16

The same Apostle also moueth Timothy, to be vnto them which beleue, an ensample in word, in conuersation, in loue, in spirit, in faith, and in purenes. And he thus chargeth Titus: Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauity, integrity. But because al the food that man can giue, either by words or deeds, wil nothing nourish the Soules of the people, vnlesse our gracious GOD giue a blessing therewithall; a faithfull Pastoz will carefully follow the Pastoz-like patterne that Paul setteth befoze him in many places, and namely, wryting to the Ephesians, when hee assureth them, that he maketh mētion of them in his prayers: that God would giue them his Spirit of wisedome. And againe, I thanke my God, hauing you in perfect memory alwaies, in all my prayers, for al you, praying with gladnesse. For Prayer of the Righteous (S. Iames telleth vs) auaileth much, if it be feruent: to drawe downe from heauen a blessing vpon the people, for whom

Whom the faithfull Pastor is an humble suter. This duty, because in a Minister it is so necessary, both for himselfe, that God will giue him wisdom and utterance, and for his people, that God will giue them attentive eares to heare, and faithfull harts to receiue the Word, I could not but mention it in this place, although I said before, in speaking of the duties of Governours, that all superiours and inferiours must offer this sacrifice of Prayer one for another.

2. Now let vs heare somewhat of such duties, as masters owe to their seruants.

A. Out of that which hath beene sayd of the duty of Governours toward them, ouer whom they are set, that may well be gathered. For euery household is a little Commonwealth, as a Commonwealth is as it were a vniuersall household. So that to traine them vp in godlinesse, and to be watchfull ouer them, for their honest & peaceable liuing among themselves, and their faithfull discharge of
their

Col. 3. 19

1. Pet. 3. 7.

their duty; should be the chiefe care of the Masters. And as old men haue honour due to them in respect of their age, so must they take good heed y they giue no ill example to the younger, by staining their gray haire with lew- nesse of life: and in a word, Husbands must loue their wiues, and not be bitter vnto them, And dwell with them as men of knowledge, ruling them with discretion and kind behauiour, not with cruelty or bitternesse.

Dan. 3.

Q. Now that wee haue heard of the reciprocall duties of superiours, and inferiours, and that a great piece of duty that inferiours owe to superiours, consisteth of obedience: It is, I thinke, very needfull to inquire whether Parents, Princes, Pastors, or Masters, must in all things bee obeyed? For it is plaine, that the three children obeyed not the Kings Commandement, (for they would not worship the golden Image) and that which they did therem, G O D deliuering them so miraculously from the fiercenesse of the fire, did well approue:
and

and the Apostles being commanded to preach no more in the Name of I E S V S, sayd plainly, *Wee ought rather to obey God then man*, and preached Christ, not regarding the commandement of their gouernors.

Acts 5.29.

A. As it is reason that the Prince should rather be obeyed then the Master, so is it our dutie, rather to serue the Commander of all Princes and Potentates, then any Prince or Magistrate whatsoeuer.

Q. May Subiects then, if Princes command things which they thinke vnlawfull, repine and murmur? May they as our new masters of Rome now teach vs, the Iesuites, those bloody politicians, rebell, depose and kill them?

A. In deed so they teach, and so they indeuor to practise too: but God forbid, wee should not detest their wicked doctrine and doings heerein: let vs leaue such Atheisticall axiomes to the wooers of that purple harlot, drunken with the blood of the Saints, who care not what Countries and King-

Apoc. 17.6

Kingdomes they ruinate, so they may haue any hope to effect their sauage designes, but in all unlawfull commandements: wee obey God, in not obeying them, and we obey men, in patient induring their punishments, rather then wee would doe that which God forbiddeth. Neither are wee to stir vp mutinies, or incite to rebellions, as the popish Clergie doth continually: but the weapons wherewith wee must resist the violence of vngodly Princes, when they command unlawfull things, are first, Patience, whereby sometime euen sauage Beastes are tamed; and Prayer, both that God wil giue vs strength to continue in his holy obedience, and that he would mitigate the rage of all such cruell persecuters.

Q. What reasons doth *Moses*, in repeating this Law, vse to induce our corrupt nature to obey?

A. Two, the first in respect of the Commandement, which should be of great force to such as account themselves to be the seruants of God. For
if

if mens Commandements be obeyed, though wee are not sure alwaies wee do well in obeying them : how much moze must wee frame our selues to do what the Lord our God commandeth, in which there can bee no danger of sinning? The second, in respect of the good that **G O D** S people should get thereby. For, as the Israelites now ready to take possession of the land of promise, are warned, that if they will long intoy that land and prosper therein, they be obedient to their Parents: so, if wee will long and happily haue vse of Gods tempoꝛall blessings, wee must truly yeeld this obedience to our Parents, whether by nature, as Father and Mother, or by calling, as Gouernours, Pastors, and Masters, or by age, as old men, that they may be moued by such our dutifull carriage toward them, to pray vnto God for continuance of his fauour toward vs.

Q. But, because this promise is sometime more generall vnto all obedience, as *By this word you shall prolong your*

Deut. 32.
47.

1. King. 3.
14.

your dayes: and to Salomon, If thou walk in my Commandements, I will prolong thy dayes : Why is it heere a peculiar promise belonging to such as honor their Parents ?

A. That disobedient children may know, that they who performe not the duty of honour to them, who vnder God are authors and gouernors of their life, may looke for no promise of long life, but rather may feare the shortning of their daies, as a punishment due to their disobedience.

1. Kings 19
4.

Q. But how is long life promised as a blessing? Wee see it is full of miseries, wants, feares, cares, and troubles, in so much, that death is many times rather desired then long life. Elishah sitting vnder the Iuniper tree, desired that hee might dye, and sayd, It is now enough, O Lord, take my soule : for I am no better then my Fathers.

1. King. 13.
11.
1. Macha. 6
16.

*A. Long life is not of it selfe a blessing, because many times wicked men liue long, as the Prophet that de-
ceiued the man of God that came from Iudah, is said to be old. Antiochus li-
ued*

ued 149. yeeres, but the sinner, though hee be a hundred yeeres olde, shall be accursed. Yet, because God promiseth long life often as a blessing, no doubt it is so vnto his seruants; but then he so seasoneth the bitterness of this life, with the sweet comfort of his fauour, that not onely their dayes are prolonged, but also as here Moses saith, it goeth well with them: wherby it commeth to passe, that such doe feelee to their vnspeakeable consolation, the performance of this promise, With length of dayes will I satisfie him, I will shew him my saluation.

Esay 65.20

Psal. 91.16

Q. But how can it be sayd, *the Lord their God gaue them that Land*, seeing Ioshua and the Israelites fought many battels, so that before they could inioy the land, they smote one and thirtie Kings?

Iosh. 12.24

A. First, when they went to take possession of that Land of promise, God made the waters of Iordan miraculously to giue place, so as they went ouer dry-shod. Iericho the first Cittie that Ioshua did assault, had the walles

Iosh. 3.17.

Iosh. 6.16.

walles thereof battered with no other engines, then the sound of seauen Trumpets made of Rams hornes, and the shout of the Israelites. When the five Kings of the Amorites were discomforted, did not God shew that he fought for them: the Amorites were put to flight: and many were killed in the flight, **G D** also cast battel-stones from heauen vpon them, so that moe were slaine so, then by the sword. And y it might yet more plainly appeare, that the Lord tooke their

Ioshu. 10.

part, at the Prayer of Ioshua the Sun stood still, that they might haue time enough to pursue their enemies. And the Israelites being scarce well settled in that promised land of Canaan, the Amalekites and Madianites, and all they of the East in number like Grasshoppers, gathered together against them, Gideon the Captaine of the host of Israel, onely with three hundred men deuided into three bands, set vpon this great multitude in three seuerall places, euery man hauing a Trumpet and a Pitcher, wherein
was

was a Lampe. The Israelites sounding their Trumpets and breaking their pitchers, holding their Trumpets in their right hands, and their Lamps in their left, cryed, The sword of the Lord, and of Gideon, and stood in their places: so the Lord set euery mans sword vpon his neighbour, and vpon all the host. So all the host fled. Upon good ground therefore said the Prophet, They inherited not the Land by their own sword, neither did their owne arme saue them, but thy right hand (O Lord) and thine arme, and the light of thy countenance, because thou didst fauor them. Yea, God himselfe euen in Ioshua his daies told his people, Not by thy sword, or by thy bow didst thou conquer the land of Canaan. So that although the people sometime fought, yet GOD so miraculously subdued their enemies vnto them, that it must needs be confessed that GOD gaue them that Land.

Psal. 44. 3.

Iosh 24. 12

Q. Now, let vs heare somewhat of the sixt Commandement, *Thou shalt not kill.*

*M**A.* The

A. The words themselves are a prohibition, but out of them we must also gather a Commandement.

Q. But why are the three first Commandements, and this and the rest that follow deliuered negatiuely, or prohibiting the thing that is euill, rather then commanding that which is good?

Mat. 12. 33

Mat. 7. 18.

1. Cor. 5. 7

A. Because thzough the corrupti-
on that is in vs, wee are so prone and
inclining to euill, that wee must first
learne to eschew euill, before wee can
apply our selues to doe good, we must
after the counsell that our Saniour
Christ giueth, first make the tree good,
because, an euill tree cannot bring
forth good fruit. Therefore our Lord
God herein teacheth vs, where our
reformation must begin: wee must
purge out the olde leauen (of sinne)
that wee may be a new lump, and for
this cause are we forbidden to do that
which is sinne, that by little and little
vnaccustoming our selues from our
own waies, we may grow and go on
forward in newnesse of life.

Q. But

Q. But what is forbidden in this Commandement?

A. First all killing with hand, heart, or tongue, and the things that tend to the hurt of any mans person, then also the bereauing him or spoyleing of his goods, or possessions. Thirdly, the Omission of such duties, as tend to the safety or good of other men.

Q. I desire to heare of these points more particularly, and first, of killing with the hand.

A. The killing with the hand is diuersly, sometime it is done bluntly without any care to cloake it, as Cain killed Habel, Ioab, Abner, and Amasa, sometime craftily, as Dauid killed Vriah. For though he thought the matter was wittily contrined, so as no body could charge him with it, yet, Nathan the man of G O D told him, Thou hast killed Vriah the Hittite with the sword, thou hast slaine him with the sword of the children of Ammon. Sometime men murder vnder shew of iustice, & so was Naboth put

2. Sam. 11.

2. Sam. 12. 9

1.Kings 21
19.

to death for his Vineyard. A fast was proclaimed, Naboth accused of blasphemy, the accusation proved, and he stoned: who could say Achab had any hand in this? Yet was the Prophet Eliah sent from God to examine him upon this interrogatory, Hast thou killed and also gotten possession? A lesson needfull to be learned of many Politicians in these daies, who care not by secret practices, to take out of the way any that may hinder their proud attempts. Yet, even the greatest of them must one day stand & give account of their doings, before that iust Judge, to whom no such thing is secret, because his Eyes behold their very thoughts, and their very intents, and all the meanes which they used are knowne to him.

Q. But how may murder be committed with the heart only, death not ensuing?

A. Our Saviour Christ in expounding this very Commandement, and reproofing the interpretations of the Scribes and Pharises thereof, saith,

saith, But I say vnto you, whosoever is angry with his brother vnadvisedly, (that is, without cause or immoderately, vpon small cause) shall bee culpable of iudgement. And Saint Iohn saith, Whosoever hateth his brother, is a murtherer. Enuy is another bad affection of the heart, that wisheth often, sometime also practiseth the death of them whose good successe they griene at, as wee see in Cain who killed Habel his brother, because God better accepted of Habels sacrifice, then of his. This envious heart is a murdering heart, and was in the brethren of Ioseph so cruell, that they had a purpose to kill him, had not Ruben first, and after Iudah perswaded them otherwise. And out of these, or some one of them groweth a third kind of murdering hearts, namely, a purpose to execute their malice and mischief, such as was in those about fortie men that had conspired to kill Paul, which they could not effect, yet murtherers they were, because they in heart intended murder. And in this

Mat. 5. 22.

1. Ioh. 3. 15.

Gen. 4. 5.

Gen. 37.

Acts 23.

Mat. 5. 22

sozt no doubt many of our Romish-Catholicks, who knew in generall that mischiese was intended on the 5. of Nouember, when that most inhumane and sauage purpose that euer was thought vpon, should haue been executed, and wished in their hearts it might take effect, are cruell & monstrous murderers. And so are many other who since haue been as bloudy-minded: nay, when are not Papists in these our daies, plotting some or other bloudy designs against this State: As for murthuring with the tongue, Christ telleth vs, Whosoever shal say, Foole, is worthy to be punished with hell fire: teaching thereby, that if with vnseemely words, we execute the anger that in heart wee haue conceived, we are guilty of breaking this Law, Thou shalt not kill.

2. But concerning the goods of our neighbour, you say, this prohibition may be broken.

A. It is true, yet not because hee that robbeth or taketh from a man his riches, taketh away his life also, but because

because bringing him to want things necessarie, hee maketh his life bitter and vnpleasant, in which respect the sonne of Sirach saith, Hee that taketh away his neighbours liuing, slayeth him. Thēues therefore robbing and stealing, are breakers of this Commandement. Usurers, that by their biting gaine vnder them for the most part with whom they deale. Other by tedious suites and continual trouble weary poore men out of their liuings: and all oppressours, Who beat the people to picces, and grind the faces of the poore, as Esay speaketh, chap. 3. 15. that oppresse the poore, and destroy the needy, as Amos 4. 1. chargeth them: all such are guilty of breach of this precept, Thou shalt not kill. Another sort of transgressours of this Law may weepe and howle, as Saint Iames saith, and why, Behold (saith hee) the hire of the labourers which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the

Eccle. 34.
23.

Iam. 5.4.

Leuit. 19.
12.

Deut. 24.
14, 15.

Iere. 22. 13

Lord of hostes. God gaue vnto his people a straight charge, The labourers hire shall not remaine with thee all night. Thou shalt not oppresse thy hired seruant which is poore and needy, thou shalt giue him his hire for the day, neither shall the Sunne go downe vpon it; for he is poore, and therewith hee sustaineth his life, lest hee crie against thee to the Lord, and it bee sin vnto thee. The transgression of this Law in this respect is too common. Poore men, when they haue wrought & wasted their strength in working, cannot get many times their hire at the weekes end for their sustenance. Yea, poore men many times are forced to take it vp in farre worse penniworths, then they might haue in the market for ready money. A sin euery whit as crying a sin as not paying the reapers hire in due time, and a plaine breach of this commandement. Take heede then you, that haue the labours of many poore men, not onely of that woe denounced by Ieremie, Woe to him that vseth his neighbour without wages,

wages, and giueth him nothing for his worke; but also, of not giuing them their hire in due time to supply their needfull wants: take heed (I say) that not any vnder you keepe backe any thing from them by fraud, which S. Iames chargeth them of histime with. To be short, all kind of cruell dealing is here vtterly forbidden.

Q. You told vs of three sorts of murder, with the hand, with the heart, and with the tongue. Of this last kind of killing I pray you speak somewhat.

A. First, vile and reprochfull speeches, either to a mans face or behind his backe. And therefore our Saviour Christ saith, Whosoeuer saith to his brother, Racha, shall be worthy to be punished by a Councell: and whosoeuer shall say, Foole, shall be worthy to be punished with hel fire: by which words his meaning is to teach vs, that this commandement Thou shalt not kill, is broken, by the least signification of our anger vttered by word of mouth, but that conuicious and reproachfull

Mat. 5. 22

reproachfull termes are a grieuous transgression of this Commandement.

Q. Are there any other kind of words, by which we may be thought to kill?

Pro. 22. 1

Eccle. 7. 3

A. Yes, as by reproachfull, so also by slanderous words: for if a good name is to be chosen aboue great riches, as Salomon telleth vs, and is better then a good oyntment, as elsewhere he teacheth vs: then must the slaundering tongue be a murthering tongue, in that it taketh away a mans reputation, which is as it were the life of a mans name, as well as the hand that taketh away a mans goods, should be iudged a murdering hand, which is before proued.

Q. But without danger of breach of Gods law, a man may reprove sin and lewd life in another.

1. King. 18.
18.

A. Yes, and so did Eliah very plainly, when hee said to Achab a wicked king of Israel, who charged him with troubling Israel, I haue not troubled *Israel*, but thou and thy fathers

thers house, in that you haue forsaken the commandements of the Lord, and thou hast followed *Baalim*. And the Prophet Esay calleth the Princes of Iudah, Princes of Sodome, and that people (who iudged themselues a very holy and religious people) the people of Gomorrah. Yea, it is the duty of Pastors and Ministers now, as in times past it was of the Prophets, to tell Gods people of their sins, Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne: as also S. Paul willeth. But there is great difference betweene slaundering or reppoaching, which is heere condemned, and this Christian reprehension much commended to vs by Christ and his Apostles. First, in the roote, for that springeth from the bad affection of a cankered heart: Secondly, in the manner of reprehending, for it is done sharply and with bitternesse: Thirdly, in the end, which is the discredit and disgrace of them whom wee reppoue or slander. But that

Esay 1. 10.

Leuit. 19. 17.

Gal. 6. 1.

that godly and Christian reprehension riseth from a charitable and louing affection, and concerning the manner, is done in the spirit of meekenes, and the end is the refozming of our brother.

Q. But this sinne of slandering, I would iudge rather to bee against the ninth Commandement.

A. This sinne of slandering is a transgression against two Commandements at the least, howsoever it bee true or false that a man reporteth, to the hurt of his neighbors good name, because hee doth it of an vncharitable mind, hee is a transgressor of this sixth Commandement. But if the reports be vnttrue, whether deuised by them which do so report them, or that they haue heard them of others, and without consideration haue rashly published that to the discredit of another, therein they sinne against the ninth commandement. And because they in so dooing steale away their neighbors credit, which is much dearer to a well minded man, then much wealth,

wealth, and the losse thereof he esteemeth greater, then of worldly goods, such men are also guilty of breach of the eight Commandement, Thou shalt not steale.

Q. You haue told vs of many waies whereby this precept may be broken, by doing either against the person of anyman or against his goods or name: but how by omission of duties do men transgresse.

A. There are certaine particular duties belonging to particular callings, certaine duties generall belonging to all. And these particular duties are diuers also, some beeing helps vnto eternall life, some for the maintenance of this our present temporall being here. And first to speake of that which should especially be cared for. If the Ministers of the Word doe not in some measure their duty, in admonishing y^e people of ther danger they are in, by reason of their sin, they breake this Commandement. Thou shalt dye the death (saith God to Ezechiel) if thou doe not speake and admonish

Ezec. 33.8

monish the wicked of his way, that wicked man shall dye for his iniquity, but his blud wil I require at thy hand. **S.** Paul therfore as he was careful to perfoyme this duty himselfe, I haue not ceased (saith hee) day and night with teares, for the space of 3. yeeres to admonish you. **S.** hee chargeth Timothy, to preach the word, to bee instant in season and out of season, to reprove, to rebuke, to exhort with all long suffering and doctrine. **And him- selfe feared** woe, if hee preached not the Gospell. **Then also Parents, ma- sters oꝝ dames of families,** if they o- mit this dutie in vsing all good means to bring their children and seruants to the knowledge and feare of God, and doe not seeke to whet the word of God vnto them, by carefull and often putting them in mind thereof, as Mo- ses chargeth the Israelites to doe, by omission of this duty they are found transgressors of this Lawe. **Magi- strates** should by due punishments re- presse bloudshed and all disorders in the Common-wealth; foꝝ to that end were

Act. 20. 31

2. Tim. 4. 2

Cor. 9. 16

Deu. 6. 7

were punishments commanded. So thou shalt take away euill from among you (saith Moses) that all Israel may heare it and feare, speaking of disobedient childzen, commaunding that they should bee stoned to death. So that as Pastors, and Masters of families in neglecting the duties aboue mentioned, put the soules of such as are vnder them in danger of beeing hunger-starued, for want of good food; so Magistrates omitting their dutie in punishing especially bloudy and cruell offences, doe encourage offenders; nay, strengthen their hands to further mischief, and by omission of this dutie, may make themselves accessaries and partakers of other mens faults. Moreover, if a man hath an Ore that hath vsed to gore, and the owner is acquainted therewith and knoweth that he is a dangerous beast, and doth not prouide for the safety of other; if that beast kill man or woman, the owner of that Ore shall bee put to death as guilty of the murther, because hee had not due care of his neigh-

Deut. 21.
21.

Exod. 21

Mat. 25

neighbours life. If a man digge a pit
or Well, and a beast fall into it and
dye, hee that digged the pit must pay
for the beast that is dead, by that
meanes. If an Ore that vsed to push
kill another Ore, his owner (if hee
knew he vsed to push, or goze) must
make restitution. These lawes be-
ing set downe, teach vs, that we must
not omit a care of our neighbours life
or good, whereby mans life must in
some good sort be maintained. Last-
ly, the omission of those duties, which
our Sauio^r Christ speaketh of; I was
hungry and you gaue me no meate, I
thirsted, you gaue mee no drinke, I
was a stranger, and ye lodged me not,
&c. is a breach also of this Comman-
dement.

Q. Are all then that seeke to haue
their wants in such things supplied,
to be releued for meate, drinke, or o-
ther such like?

A. I thinke not. For the bagrant
and wandering persons, which with
most impo^rtunitie seeke for reliefe,
first leade an idle, and therefore an vn-
godly

godly life (foz abundance of idlenesse, was one of the crying sins of Sodom.) Secondly, they are commonly reported to liue most filthily without feare and shame. Thirdly, as they are not any members of the common-wealth wherein they liue: so they are not belonging to any particular congregation of Church, and the most of them scarcely come at any: Now foz such people so hatefull to God and good men, in respect of their lewdnesse, to bee fed and clothed wheresoeuer they come, is nothing els but to cherish and maintaine them in their wicked course, against most Christian and godly lawes. Not to relieue their necessity may be thought a want of charity. Two things are therefore foz reformation of these vnchristian disorders, to be wished rather (I feare) then hoped foz. The one, is the restraint of this rogueing life with all sharpnesse, the other, diligent and carefull endeouour to set to woꝝk such as are able (oꝛ els let not him eat that will not labour; and pꝛouision foꝛ

Eze. 16. 49

2. Thes. 3.
10.

maintenance of the impotent. And how vnwilling soeuer these vagrants are to be tyed to one place, and thereby doe much hinder the execution of our godly lawes; yet were it the part of them, to whom authority is committed, to combine themselves together to put in practice such Christian lawes, tending so much to abandon lewdnesse and idlenesse of life, and to doe it with resolution not to be daunted or discouraged for any paines. And thus much of the omission of dueties, whereby we may bee made transgressors of this now.

Q. Hitherto you haue spoken of the prohibition: it now remaineth that you speake of the Commandement.

A. Christ, who is the best Interpreter of this law, and of all the commandements of the second Table, saith, loue is commanded in them all, Thou shalt loue thy neighbour as thy selfe. And *S.* Paul affirmeth loue to bee the fulfilling of the lawe. Now loue, if it be vnfeined and hearty, not
in

Mat. 22. 39

Rom. 13. 10

in word or in tongue, but in deed and in truth, 1. Ioh. 3. 18. bringeth forth two fruites : The one is a rescuing from euill, the other doing of good to them whom we loue. But to speake particularly of the fruites or effects of loue, it is not needfull, since wee haue already declared what is forbidden. For as we are forbidden to hurt another in body, name, or goods; yea, or to think or wish vncharitably to them or any thing belonging to them: so on the contrary, by this commandement we are bound to haue a tender care of the safety, welfare, and reputation of others, as well as of our owne. For the loue wee owe, or at the least should owe to others, must not haue any other measure, then the loue wee beare to our selues. And to be short, as wee will be carefull not to omit any thing that maketh for our safety, wealth, or credit: so carefull must we be to cherish and maintaine these things for other. And thus much for the sixth Commandement.

Q. The seventh Commandement

¶ 2

is

is also a prohibiting or forbidding of that which is euill. *Thou shalt not commit adultery.* And is adultery onely forbidden?

Leuit. 18.
23.

Leu. 18. 22

Leuit. 20.
13.

A. Adultery in the proper signification is, when the husband not contenting himselfe with his wife, or the wife with her husband, commit folly with others. But there are besides this many sinnes of this nature in Scriptures vtterly condemned, all which are in this commandement forbidden. Thou shalt not lye with any beast to be defiled therewith, neither shall any woman stand before a beast to lye downe thereto: for it is an abomination; and the punishment thereof is death both to the man or woman so vnnaturally offending, and to the beast. The sin of Sodom is likewise forbidden; Thou shalt not lye with a Male, as one lyeth with a woman. They must dye the death.

Q. These are monstrous and beastly sins, such as it can hardly be thought that any of Gods people would euer commit, especially that lying with beasts.

beasts. Neither do I remember that euer I read, that any of the people of Israel were charged therewith in all the Scriptures.

A. True: But we must know that God giueth not this commandement in vaine: but seeing no sinnes are so grosse but that men may commit them, vnlesse God by his grace restrain and bide them, it is needefull that God should warne them thereof, lest being carelesse and secure, and trusting too much in their own detestation of such sinnes, they might vpon a sudden at vnwares bee taken. But as concerning that sin of Sodom, it did cleaue too fast euen to the house of Iudah. For as there were Sodomites in the land in the daies of Rehoboam; so when Asa, his grand-child, a good King, did his best to put them away (for of him it is written, that He tooke away the Sodomites out of the land:) yet some were left, and Iehosaphat his sonne laboured therein, and as it seemeth preuailed. For, the Sodomites which remained in the days of Asa his father,

1. King. 14.
24.

1. King. 15.
12.

1. King. 22.
46.

2. King. 23.
7.

hee put cleane out of the land. Notwithstanding the care these two good Kings had to abolish that filthy sinne, yet about thre hundred yeeres after, this sin was crept, not into the Country of Iuda, or city of Ierusalem, but euen into the Temple it self; and Iosiah broke downe the houses of the Sodomites that were in the house of the Lord. And therfore, how unnaturall soeuer this sin may seeme to bee, yet was it too well liked of Gods owne people, and therfore in this Commandement forbidden, as also all uncleannesse of the flesh is of any sort.

Q. What thinke you of incestuous mariages, or the vnlawfull company of neere Kinsfolke?

A. All those are forbidden by the Lawe of God, Leuit. 18. and also expressly against this Commandement. For if the sinnes of that nature that are lesse offensive be condemned thereby, then much more they which are more offensive, as Buggery, Sodomitry, and Incest are. And concerning this last, it is that which Iohn the Baptist

Baptist repzooued in Herod, and lost his life for it ; It is not lawfull for thee to haue thy brothers wife. And Saint Paul reprehendeth in the Corinthians, that one should haue his fathers wife. Yea, it is among those sinnes which God punished grieuouſly in his owne people ; In thee haue they diſcovered thy fathers ſhame. Therefore haue I powred out mine indignation vpon them, and, conſumed them with the fire of my wrath. As for Adultery, it is not here onely forbidden in plaine words, but alſo to bee puniſhed by death.

Math. 14. 4

1. Cor. 5. 1

Ezec. 22. 10

Ezech, 22.
31.

Leu. 20. 10

Q. But what ſay you to fornication, which ſome account not to bee a grieuous ſin ? For *Martin Chemnizius* writing againſt the Councel of Trent (that wicked cōſpiracy of the Romiſh Church againſt God and his truth) alleageth out of one *Burchards* Canons and rules concerning penance, wherein is appointed for adulterers foureteene yeeres of penance, and to faſt, bread and water foureſcore dayes : but to fornicators but ten daies penance. In

the fourth part of that examination (for so the booke is called) *Pag. 72.*

A. It maketh no great matter what they say hereof, for they account it moze lawfull, then for some to marrie, as among other, D. Smith against Peter Martyr; (that is a wanering and vnconstant Weather-rocke, against a graue learned man) according to his poze skill endeouored to defend, that it was better for their Priests to keepe a Harlot, then to enter into that estate of mariage honorable among all men. But sure I am, that by Gods Lawe fornication was death. For if a man take a Mayd to be his wife, and shee proue not a Virgin, shee must be stoned to death. And among other manifest works of the flesh, S. Paul reckoneth Adulterie, Fornication, Vncleannesse, Wantonnesse. As therefore those other monstrous and vnnatural pollutions and adulterie are against this Commandement, so is fornication also.

Q. And is not this Commaundement, *Thou shalt not commit adulterie,* broken

Heb. 13. 4

Deut. 22.
20, 21.

Gal 5. 19.

broken but only by such acts as these?

A. **Yes:** our Saviour Chzist saith in expounding this very commandement, I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart. For the lust it selfe without any action for performance of the same, is sinne. And that a gazing and wandering eye is as a dangerous gulfe or weele to drawe vs by little and little into the bottome of filthy lust, daily experience might teach all men. But this corrupt affection blindeth mens eyes so, as we are not able to see our danger. For Dauid by his eyes was driven into lust with Bethsaba. And Ammon his sonne, by beholding the beauty of Tamar Absolons sister.

Mat. 5. 28

2. Sam. 11.
2.

2. Sam. 13.
1, 2.

2. Our eyes then beeing so necessary members as they are, the guides of our waies, and directours in all our businesse, how may wee auoyd the snares of lust?

A. The very next words of our Saviour Chzist teach vs: Wherefore

Mat. 5. 29.

fore if thy right eye cause thee to offend, plucke it out, and cast it from thee : for it is better for thee, that one of thy members perish, then that thy whole body should bee cast into hell.

Not that hee delighteth in the mangling of our bodies, but in the subduing of our lusts. His counsell therefore is, that seeing by our eyes wee may so be deceiued, wee must not let them wander to behold the beauty or comelinesse of men or women, lest they become snares to intangle vs.

Ecclus. 9. 8

But turne away thine eye from a beautifull woman, and looke not vpon others beautie, for many haue perished by the beauty of women : for by it loue is kindled as a fire.

Q. The meaning is, that wee giue no libertie to our eyes to sinne, but should auoid all occasions whereby we might be snared. And as we should be very watchfull for our selues herein, so should wee bee also ouer other, that are committed to our charge, that we do our indeuour, to restrain their eyes from wandring, for feare they lust.

A. Wery

A. Very true, and therefore wee must neither our selues, nor suffer our children or seruants, to resort to these merriments, or feasts and meetings, where there is great resort of youtnes. The example of Dina Iacobs daughter should teach vs this lesson, how dangerous it is for maids to goe to gaze or wander abroad, for she thereby was defloured. It is therefore good counsell that the sonne of Sirach giueth, If thou haue daughters keepe their bodies, and shew them not a pleasant countenance. If thy daughter be not shamefast, keepe her straitly, lest by too much liberty she abuse her selfe. Which counsell, if it were necessary in those dayes, when pride was not growne to that height that now it hath, and for that people who were by all likelihood farre better instructed in the Law, then either our selues, or our youths are: how needfull then is it now, when youths do to the vttermost of their power, tricke and trim themselves that they may be seene and liked of, and both old and young

Gen. 3. 4.

Ecclus. 7.
24.Ecclus. 26
10.

1. Cor. 15.
33.

Ephe. 4. 29

Col. 4. 6.

Ephe. 5. 3

Ecclus. 33
26.

young among vs, are for the most part
utterly ignorant of the very principles
of Religion, and of their duty
towards God or man. And besides the
wanton eyes, there are also in those
meetings, wanton tongues, And euil
speakings corrupt good maners, they
are euen as a paire of bellows to
blow and kindle the cole of lust, to
make it burne: but Saint Paul char-
geth, Let no corrupt communication
proceed out of your mouthes, but that
which is good to the vse of edifying,
that it may minister grace to the hear-
ers. Let your speech be gracious al-
waies and powdred with salt. But for-
nication and all vncleanenesse, and
couetousnesse, let it not bee once na-
med among you, as becometh Saints.
But aboue all things, Idlenesse is a
great nourisher of filthy lust, and gi-
ueth leasure to the eies to behold and
spie out that which is the bane of the
soule. And therefore the sonne of Si-
rach saith truely, Idlenesse bringeth
much euill, and as Dauid was by his
eyes brought to lust after Bathsheba,
so

In his idlenesse brought his eyes to be-
 hold her. For sending Ioab to fight a-
 gainst Rabbah a Citie of the Am-
 monites, himselfe remained at Ieru-
 salem, and after his noone-sleep, wal-
 king in his gallery, he saw Bathsheba
 and lusted after her. It is therefore
 good counsell that Saint Ierome gi-
 ueth to Rusticus: Alwaies bee doing
 somewhat, that the deuill may finde
 thee occupied. And in obseruing these
 and such like rules, wee shall if not
 plucke out our eyes, yet may wee
 haue an Antidote to p̄serue our
 soules from the danger thereof.

Q. You haue taught what is for-
 bidden in this Commandement, I de-
 sire to heare what is herein comman-
 ded?

A. Euen that which S. Paul in these
 words teacheth, This is the wil of God
 your sanctification, & that you should
 abstaine from fornication, that euery
 one of you should know how to keep
 his vessell in holinesse and honor, and
 not in the lust of concupiscence.

1. Thes. 4.3

4.

Q. But how may wee performe
 this?

A. It

A. It is a thing hard for man to performe: yet, if wee be willing to do our best indenuour heerein, in diet we must be temperate, in apparel modest, not giuen to garishnesse, and euery new fashion, in our calling painefull, and in reading or hearing of good booke and godly meditations diligent, and in Prayers seruent: If we carefully strue to do these duties, and auoid as is befoze sayd, these common assemblies and meetings, euill talk and idlenesse, God will assist vs in our godly indenuours. And that wee haue great reason to strue earnestly to obey this Law, our selues will readily confesse, if wee consider that our calling vnto the knowledge of the Gospell, is to this end, that we should be a holy people vnto the Lord. Secondly, the hurt and danger that cometh by adultery, to body and soule, may make vs both feare and hate that sinne: For, it wasteth the body, in respect whereof, Saint Paul saith, Hee that committeth fornication, sinneth against his own body. And Salomon

Salomon thus aduiseeth, Giue not thy strength to women : it consumeth the goods: He that feedeth harlots wasteth his substance. Adultery (saith Iob) is a fire that shal deuoure to destruction, and which shall roote out al mine increase. Adde heereto the shame it bzingeth in this worlde, and the heavy iudgements of God euery where in the Scriptures denounced against that sinne, and our owne heart will testifie within vs, that Blessed are the pure in heart, for they shall see God, But whoremongers and adulterers God will iudge.

Q. Hath God giuen vs no remedy against this so dangerous sinne, dangerous (I say) in respect of our infirmitie, whereby we find our selues too prone to fall into it, (it is so naturall vnto vs) and dangerous in respect of the end thereof, which is deserued damnation?

A. **Yes,** If they cannot abstaine, let them marry : for it is better to marry then to burne. And this estate of marriage is not permitted to some kind of

Pro. 31. 3

Pro. 29. 3
Iob. 31. 12

Heb. 13. 4

1. Cor. 7. 9

Heb. 13. 4

1. Tim. 4. 1
2, 3.

of men onely, and vnlawful for other, but Marriage is honourable among all men, and the bed vndefiled. As for such as forbid marriage and certaine meats, Saint Paul beeing witnesse, they depart from the faith, and giue heed to the spirit of error, and doctrine of diuels, speake lies through hypocrisie, and haue their consciences burned with a hot iron, therfore such are to bee accounted deceiuers and false teachers.

Q. What learne wee in the eight Commandement, *Thou shalt not steale?*

A. I first obserue therein the order, for after God hath commanded holinesse of life, and as the Apostle speaketh, 1. Thessa. 4. 4. to keepe our vessel in sanctification, then hee prouideth for goods, teaching vs thereby First, to seeke the kingdome of heauen, and the things that belong vnto eternall life, and to let these worldly things bee of lesse account with vs. Then for the words themselues, they are as most of the other are, a forbidding of that which is euill.

Q. What

Q. What is then forbidden here?

A. All waies wherby others may receiue hurt, that we may gaine: some get by violence and oppression, others by more secret meanes: By oppression also, some more violently, some more craftily. The first sort are they which rob and spoile, and take away mens goods by plaine force: such are all robbers. Oppressours also, who by wealth or other greatnesse, whether by Law or other meanes, get from other that which they haue no right to. Usurers, also a kind of people not allowed to follow their trade among Gods people, are transgressors of this Law: for God by his seruant Moses gaue this Commandement, Thou shalt not giue to Vsurie to thy brother, Vsurie of money, Vsurie of meat, or of any thing that is put to Vsurie, *Dent. 23. 19.* Again, If thou lend money, to my people, to the poore that are among you, thou shalt not be as a Usurer to him, thou shalt not oppres him with Vsury. Yea, there are other yet greater thēues then these,

Exod, 22
25.

these, who content not themselves with mens goods, but whole Kingdomes & countries must be vnto them a prey. And, howsoever God in his iustice punisheth wicked men, by great and grieuous sinners, as Tyrus and Egypt were giuen into the hand of Nabuchodonosor, a great wronger of all his neighbours; yet was Nabuchodonosor who subdued them, a plaine transgressor of this Law.

2. But it may seeme otherwise, for God commendeth his seruice that hee did against *Tyre*, and seemeth as if hee held himselfe indebted to him for it, but withall promiseth, that hee would giue to him and his souldiers, Egypt for a reward of that seruice, *Ezekiel 29.*

A. True, for that which hee did, was decreed of God, though hee neither knew Gods wil therein, neither cared for it: so that the deed was good, which God also inabled him to doe, (for he could not haue done any thing but as the executioner of GODS wrath against those wicked people) but

but hee did it with a cruell and ambitious mind, and therefore it was not well done. God therefore commendeth the worke that hee wrought against Tyre, but in his manner of working it, hee is a transgressour of this Law.

Q. By this which wee haue heard, wee may in some sort iudge of other meanes, whereby men oppresse one another. And this you set downe as most certain, that whosoever oppresse others, are transgressours against this Commandement, and may be called cruell theeves. Against such God denounceth heauie iudgements, *Woe to thee that spoylest, and was not spoyled, and dost wickedly, and they did not wickedly against thee. Because you haue cast off this word (whereby I haue admonished you by my Prophet) and trust in violence and wrong, and stay thereupon, therefore this iniquitie shall bee vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.* For God will not suffer vnpunished the contempt of this his

Esay 33. 1

Esay. 30. 12
13.

1. Theſ. 4. 6

Commandement, *Thou ſhalt not do thy neighbour wrong, neither rob him.* But all theeues are not violent, ſome by more ſecret meanes deceiue. Therefore Saint *Paul* in few words forbiddeth both ſorts, *That no man oppreſſe or defraud his brother in any matter; for the Lord is auenger of all ſuch things.* Of oppreſſours wee haue heard, now let vs heare ſomewhat of theſe other who ſteale by craft.

A. Some of them we call thēues, but many of them though theeuēs they are, and make it their trade, yet will not they bee called theeuēs. Of theſe wee reade as an expoſition of Commentarie vpon this Commandement, Ye ſhall not ſteale, nor deale falſly, nor lie one to another. Under theſe three, ſtealing, falſe dealing, lying, may all this ſort of ſtealing bee vnderſtood. Stealing is a ſecret taking away of our neighbours goods, whether by night or day. Of this ſort are not onely they, whom wee call thēues, but all ſuch as get into their hands ſome one commodity or moe,
which

which other may not meddle with, but as from them. These Monopolies haue alwaies been euill thought of among wise gouernours, condemned by the Roman Lawes, and are by experience found to bee very hurtfull to Common-wealths: for by inhauncing the prices of such things as they haue ingrossed, they steale away the wealth of the comminalltie. It seemeth there were such among Gods people in Salomons daies, and how men iudged of them it doth appeare by his words, Hee that withdraweth the corne, the people will curse him. But Amos the Prophet is very bitter against them, who, when they had stozed themselues with full garners of cozne, thought their sollemne feast daies appointed for Gods seruice, to be a hinderance to them. For euery minute they iudged an hower; they longed so much and so greedily after their vnlawfull gaine. But in these our daies such kind of men are so much the worse, because they wil not sticke sometime to prophane the Sab-

Pro. 11. 26

Amos 8. 4
5, 6.

Neh. 10.
31. & 13. 15
16, 17, 18,
19, 20, 21.

bath day, to deliuer their commodity & make their gaine, which these men (though bad enough) would not doe, neither was it lawfull for them: for we may see by Nehemiah, that buying and selling vpon the Sabbath, was vtterly vnlawfull.

Q. What do you think of selling to a day, as it is most commonly vsed now for Corne, Cattell, or any other commoditie: euen for a short time to haue too much increase, and for a longer time much more? Is not this a secret kind of stealing?

Leuit. 19.
35. 36.

A. Yes, and that a very vnchristian stealing of our neighbours goods. So selling by false waights and measures, Thou shalt not do vniustly in line, in waight, in measure. You shall haue iust ballances, true waights, true Ephra, true Hin, that is, both thy great measure of the Ephra, and the little measure of the Hin shall bee iust and true. Some steale Land by remouing the bounders, contrary to y^e aduice of Salomon, Thou shalt not remoue the anciēt bounds which thy fathers haue made.

Pro. 22. 28
Deut. 19.
14.

made. For, Cursed be he that remooueth his neighbours marke : and al the people shall say, So be it. Yea, Numa Pompilius, though he knew not these Lawes of God, yet hee so hated this kind of stealing, y he decreed it should be no offence to kill him, that would remoue a bounder, as Dionys. Halicar. reporteth, lib. 2. Some steale their neighbours money, by praising aboue the worth that which they sell, and so perswading them the thing is better then it is, whether Merchants for their wares, or workemen for the worke, which they make many times rather to the shew, then for the profit of the buyer : and to such Merchants the sonne of Sirach addeth Vitailers: There are (saith he) two things, wch I think to be hard & perilus, A Marchāt cannot lightly keep him from wrong, and a Vitler is not without sin. Yea, the laboring man as it is fit he should haue his wages for his worke, so if he worke not truely for his wages, doth but steale the money of him y set him to worke. Hee that is slothfull in his

Deut. 27
17.

Ecclus. 26
39.

Pro. 18. 19

worke, is euen the brother of him that is a great waster, either of his own, if he be slothfull in his own businesse, or of his that hires him, if he worke for another, and so is a breaker of this Law.

2. What shall we iudge of them who neuer thinke they haue worke enough for their money, but by all meanes they can, seek to increase and adde vnto other mens toile?

Deut. 25. 4

A. God thus commandeth, Thou shalt not mouzell the Oxe that treadeth out the corne. And Salomon tel-

Pro. 12. 10

leth vs, that A righteous man regardeth the life of his beast, to teach vs thereby to be much more merciful vnto men, and not to sucke out by too toilesome worke the very life of them that worke for vs, as if wee thought men should liue onely to serue our turne. But to rehearse all the meanes whereby wee steale from other men, their goods and possessions, it is impossible, and therfore I set this down as a touchstone, wherby we may trie whether wee bee faulty or not, that
whoso-

whosoever seeketh by other mens losse to enrich himselfe, is a thiefe and a transgressour of this Commandement. And yet there is one thiefe moze, which, because hee first beginneth with himselfe, stealing first from himselfe, I leaue to the last place of this kind of theeues: That is, the vnthrift that spendeth his Patrimony, if hee haue any, or whatsoeuer by his hands he getteth, if he liue by his occupation or labour, in drinking, playing, or some vnthriftie course, so robbing himselfe of the meanes whereby he should liue: this I confesse seemes to be but a foolish theefe, but a theefe hee is, yea and not in robbing himself only; for hee robbeth others too. For the poorest man if he be married or keep a house must thus thinke, that which hee getteth, his wife and family haue their part therein, and so in spending their part hee is a thiefe and robbeth them: If he haue Copie-hold, or free land, or any inheritance, other whom he leaueth behind, haue interest therein, and so the child vnborne is robbed by

by such vnthrifts. Follish therefore and false is that which they think and say sometime, that they spend nought but their owne. For they spend that also that belongeth to their family, & to their posterity. And thus much of thefts that are done or committed.

Q. Are there also thefts by omission of duties, which diuers men, according to their seuerall callings ought to performe?

A. Yea, diuers. And first to begin with the greatest theeuers that robbe men of the food of the soule. Behold, saith the Lord, I will come against them which steale my word euery man from his neighbour. Now the Pastors that are negligent in teaching are theeuers of this sort. They also who when they teach or instruct their people, beare with mens sinnes, and will not tell them of their transgressions, as God commandeth his Prophet, but will rather seeke to please, as the desire of sinners is to sleepe securely in their sinnes, as wee may see. To be short, they may truly be

Ier. 23.30.

Ec. 30.10

be sayd to steale Gods words, which take them from the eyes and knowledge of men, and in stead thereof deliver mens traditions; much like the Harlot, which rising in the night stole away the living childe from the true mother, and layd the dead child in the roome of it. Next vnto these are Judges, if they iudge not the cause of the Widow and fatherlesse, but either for feare dare not, or because they fauour great ones that are aduersaries to their cause, will not; or for any other worldly respect care not to doe speedy right to them, as their state requireth and the equitie of their cause should moue them to do. This their duty is commonly required of them in the Scriptures, so that I need not bring particulars of that I say herein. If a man finde a thing and make not restitution, it is sin to him; and therefore a breach of this commandement. And because this, as all other of the Commandements require loue: Thou shalt not see thy brothers Ass or his Oxe fall downe by the way, and withdrawe

1. King. 3.
20.

Leuit. 6, 3.

Deu. 22. 4.

Exod. 23. 4

drawe thy selfe, but shalt lift him vp with him. *Yea*, if thou meet thine enemies Oxe or Assc going astray, thou shalt bring him to him again. *For* the omission of such duties is a breach of this lawe.

Q. Now let vs heare somewhat of the ninth Commandement, *Thou shalt not beare false witnesse against thy neighbour.*

Ephe. 4. 25

Psal. 31.

Psal. 51. 6

A. As the last Commandement whereof I haue spoken, restraineth our deedes and actions from doing wrong; so this teacheth our tongues, not to speake any thing whereby our neighbour may be wronged. And in effect it requireth that which *S. Paul* willethe the Ephesians, Wherefore cast off lying, and speake euery man the truth vnto his neighbour. *For* he is called, The God of truth, and loueth truth (not in word or shew) in the inward affection, and therefore would haue vs to walke in the truth.

Q. But being forbid to beare false witnesse against our neighbour, may we do it against others whom we call
not

not neighbours, as the Iewes thinke it lawfull to take vsury of vs, because it is thus prohibited to them, *Thou shalt not giue to vsurie to thy brother*, and vs they account not their brethren?

Deu. 23. 19

A. The word neighbour hath that sence in this place, which our Saviour Christ taught the captious expounder of the Lawe, in Luke 10. 37. as if it had been thus commaunded: *Thou shalt not beare false witnes against any man.*

Q. Then teach vs, I pray you, how many waies this lawe may bee transgressed?

A. Either by ending matters in controuersie between neighbours, or by false reports or conceits of others or our selues.

Q. How in ending controuersies?

A. Two waies, either when matters are ended by daies-men, or by lawe. For seeing Thou mayst doe no wrong to thy neighbour; but must follow Iustice iustly: that is, in all sincerity, I take this to be a good lesson, both for daies-men, and such as are

Leu. 19. 13

Deu. 16. 20

are produced as witnesses before them, whereby, both the one and the other may be taught, better to doe a Christian duty herein, then many do. Witnesses, although they speak not (in such case) vpon oath, yet ought in honesty, nay in Christianity to discharge a good conscience, and not to speak vntuly. For if they doe, they transgresse against this law. As for them who as friends are appointed to arbitrate and order such matters, if they be stiffe for a friend, against that which, by witnesses, shall appeare to be truth, and thereupon giue their order accordingly; they then beare false witness against their neighbour. For all the friendship that a true Christian friend can shewe to his friend in this case, is to take heede that hee bee not wroged, neither the witnesses words wrested; but if hee yeelde not to the truth, he is a transgressor. As for the that are brought before Judges to giue their euidence, because they are sworn to speake the truth, if they doe it not, their fault is much the greater. Thou shalt

shalt not doe vniustly in iudgement. Their fault, I say, is much the greater, because they make that al-knowing God, who hateth the false witnesse that speaketh lyes, and thzeatneth to be a swift witnesse against such as forswear theselues: because such as swear falsly by his name, pollute the name of their God, who is the Lord, who can and wil be reuēged of such transgressions, they make him a witnesse of their lyes. And as their offence is heinous against God himselfe, so do they abuse the Iudgement seat, the Court of Iustice, drawing the same by their falshood vnto iniustice. A wicked witnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquity. For such witnesses hide and keepe out of sight the truth of the cause which is to be tried, and by that meanes vndoe such as through their false oath leese their right.

Q. As such men by their periurie sin against the third Commandement, so in thus wronging their neighbour, they steale away their neighbours mainte-

Deu. 19. 35

Pro. 6. 19

Mal. 3. 5

Leu. 19. 12

Pro. 19. 28

maintenance of his life, and so offend against the sixt and eighth Commandement, and therefore may iustly bee hated of God and man.

Pro. 6. 19

Deu. 19. 21

A. So are they. For as concerning God, it is reckoned by among the things that his soule abhorreth. And in respect of the wrong that is thereby offered to men, God taketh order that among his people, what hurt soever a man might haue by a false testimonte, the same should be layd vpon the false witnesse, whether losse of life or any limme, and this without pittie God commandeth to be executed. As for men, in diuers places diuers punishments haue bin appointed to such, and all shew a detestation therof. In Scotland, Keneth a King ordered, that if a man told but a lye whereby another was hurt, the lyer should be disarmed of his sword, & banished out of mens company. The City of Millan in Italy (if the sum of mony were not great, which by forswearing a man sustayned) something imitated that punishment that God appointed among his people,

people, yet adding this, that such should go about the City 3. daies with a paper about his head, to shew his offence; the second fault was losse of his hand; the third fault was punished by burning to death. The Venetians cut out their tongues that so offended. Francus, the first of that name, French King, made a lawe that such should suffer death. In all which it may appeare, that gouernours & magistrates seeing the great hurt that false witnessess wrought in all societies, sought by sharpnes of punishment to roote out that euill out of their gouernments.

Q. All such as raise against any man vntrue reports, whereby they may bee defamed or ill thought on, are transgressors of this lawe.

A. Most certaine. Therfore, Speake not euill one of another, brethren. He that speaketh euil of his brother, or condemneth his brother, speaketh euill of the law, and condemneth the law, saith S. Iames. The Prophet Dauid professeth he will be an enemy to such men: Him that priuily slandereth his neighbour,

Iam. 4. 11

Ps. 101. 5

Eccl. 5. 15

Pro. 13. 5

Psal. 140. 3

bour, will I destroy. And the son of Sirach telleth vs what reward the slanderer may expect. He that is a back-biter, shall be hated, enuied, and confounded. **Wherefoze,** The righteous man hateth lying words, but the wicked causeth slander & shame. Such men were so troublesome to Dauid, that he esteemed their tongues sharpned as the Serpents, and Adders poison to bee vnder their lips. I need not produce the examples out of Scriptures, to shew what euill such men work among neighbors: daily experience affoordeth too many, and too lamentable effects that grow therof; how godly men are disgraced, the innocent and spotlesse, in comparison of their accusers, blamed, and holy conuersation is vniustly accused.

Q. But what think you of them, who readily and too rashly giue eare to such reports?

Prou 17. 4

A. They are guilty of transgression of this law likewise. The wicked (saith Salomon) giueth heed to false lips, & a lyer harkeneth to a naughty tong. But whatsoener theselues are, such, by list-
ning

ning too well to such slanderers, giue more encouragement to them to go forward in that wicked course, and there is no doubt such an impression in their own heart of that which they heare so willingly, that in the very perswasion of their heart, they beare false witnesse against the guiltlesse, and condemne too often the faultlesse.

Q. Are there no other transgressions against this lawe?

A. Yes, diuers. Our offence against it is too comon in this country. A man bindeth to peace one of whom he standeth in feare of some bodily hurt. The other for the most part for a reuenge, will be content to take his Oath, that hee also standeth in feare of him, though his owne conscience telleth him it is not so. By this meanes, euen against his owne knowledge, he beareth this false witnesse against the other, that hee is a dangerous man, though himselfe beleueth it not, yet he seeketh to perswade others therof by his Oath. A grieuous sin, but too common. Another wil extoll a man (though euill) whom he loueth,

Pro. 17. 15

Esa. 5. 20

Pro. 27. 2

Mat. 19. 20

far aboue his woꝛth, and whom he misliketh wil lode with all disgrace. Salomon telleth vs, that hee who iustifieth the wicked, and condemneth the Iust, euen they both are an abomination to the Lord. And Esay crieth, Woe to them which call good euill, and euill good. And all such are false witnesses which God heere forbiddeth. Other transgressions also there are; as these counterfeit foolish, too much made of by many, yea by some great men, & these common players, may flounder, they thinke, by authozity; and the moze satyꝛical that they are, the better they are liked of, and the moze they please themselves too. So this græuous transgression, and very vnchristian course of life, commended and approued of some with too much applause, is after some sort warranted to breake this lawe of God. Another sort transgresse in giuing themselves pꝛaise, which were fitter to bee done by some other. So did that young man that said, but very vntruly, All these (commandements) I haue obserued from my youth. Their own conscience

science will tell such men, that they beare in saying thus, false witnesse. And herein the Church of Rome doth grizuously offend, deceiuing themselves and others by transgression of this commandement. They call themselves Catholicke; it is not their name, it no way belongeth to them. Their church is not catholick, their faith is not catholick; therfoze themselves not catholick. Their church, nay not any church can here be catholick truly, because so long as this world indureth, all the members shal not be added to it, and vntill the number bee complete, it cannot bee called catholick properly. And therfoze we beleue that there is a holy Catholicke Church, which in regard of the true faith therein taught agreeable to the first promise of faith, and doctrine of obedience, which hath consent of all ages among the godly, is called Catholicke, but then in deed shal be truly made Catholicke, when it shal haue the whole number added to it. In the meane time also, in respect of the Donatists, who tied their Church to

Aphric, the godly called their Church Catholicke, because the members thereof were in all places, and at all times, and not restrained to any one time or place. As for theirs, I suppose themselves will be ashamed to say it is catholicke, many points whereof are so newly hatched; yea and some principal points which they hold not yet well agreed upon, that if they would say their faith is catholic, their owne mouthes and pens would reprove, yea strongly confute them. Howsoever therefore, the mouth of the wicked couereth iniquity: as Papists with the plausible name of Catholicke hide their Idolatries, Heresies, and Blasphemies: yet shall these patrons of poperie (I doubt not) find by their owne experience, that because they haue said to the Apostates from the faith, Thou art catholic; that is, to the wicked, Thou art righteous, the people shal curse them, and the multitude shall abhor them, as already all such, as by the light of Gods word see how damnable and dangerous their doctrine is.

Prou, 10.6

Pro, 24.24

Q. See-

Q. Seeing then, not only such as report slanderous things to the disgrace of other, but such also as willingly heare such slanders, and rashly belecue them, transgresse this lawe: it is very expedient wee should alwaies remember the answere which is made to this question; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy holy Mountaine? He that slaundereth not with his tongue, nor doth euill to his neighbour, nor receiueth a false report against his neighbour: so shall wee be free from this grievous sin of backbiting, which whoso vseth, shall not bee stablished upon the earth; as God by his Prophet threatneth.*

Psa. 15. 1. 3

Psal. 14. 11

A. It is so, as also Salomon aduiseeth, Put away from thee a froward mouth, and put wicked lips far from thee.

Pro. 4. 24

Q. What thinke you of the tenth Commandement? Is there any thing forbidden therein, which is not prohibited in the other Commandements? For wee haue heard, that not onely the outward action of murder and other transgressions is forbidden, but also the inward affection.

Rom. 7. 7

A. In other of the Commandements, not the deed only is forbidden, but also the willingnes or desire to perfoyme y same. But here the very motiō to disobedience and lust it self, although we giue no consent therto, is prohibited, & condemned as unlawfull, as the Apostle teacheth saying: For I had not knowne lust (to be sin) except the lawe had sayd, Thou shalt not lust.

Q. What then is the vse of this Commandement?

A. It hath many good bles: for first, it serueth for instruction, to teach vs y way how to obey the former commandements. For, if we withstand the first beginnings of sin, and stop the springs thereof, so as they cannot break forth, and snub the sprouts that come out of the root, not suffering them to haue any growth, we shall find sin much weakened in vs, neither will it bee hard by Gods grace to keepe it vnder, so as it shall neuer raigne in these our mortall bodie. Secondly, it serueth for direction to refoyme the corruption of our iudgement, wherby we oftentimes deceine

ceive our selues, thinking we do well,
 when it is nothing so. Saul said, when
 he had spared the Amalekites and much
 of that which belonged to them, which
 God commanded that he without pittie
 should haue destroyed, I haue fulfilled
 the commandement of the Lord. That
 yong man in the Gospel, I haue obser-
 ued all these things (whatsoever loue or
 duty I owe to my neighbour) from
 my youth vp: when no man (saue Christ
 onely) could euer attaine to that per-
 fection of loue. But here we may learn,
 that seeing euen Lust it self is a breach
 of Gods Law, as the Apostle teacheth
 vs, as before is said; we must neither
 beleue such Commentaries of Gods
 Law, which teach the obedience thereto
 to consist in the outward performance
 only, as did the Scribes & Pharises,
 whom therefore our Saviour Christ
 reproveth, vers. 21. 27. neither iustifie
 our selues in any thing that we can do,
 seeing perfect obedience is so hard; nay,
 so vnpossible for man to attaine vnto, so
 long as we are in the flesh: for these mo-
 tions vnto sin will euer be stirring, as
 a root

1. Sam. 15

13.

Mat. 19. 20

Rom. 7. 7

Math. 5. 20

a root howsoever oft stubbed, yet, while it lineth, will ener be sprouting. The third and last vse thereof is, that it is a preparatiue to the performace of a necessary duty, which God requireth of vs : For, God hath created vs excellent creatures, indued with reason, & inabled by many good helps, to the end we should by our holy obedience glorifie Him. But an euil tree cannot bring forth good fruit: & such trees are we, if Lust raign in vs, & bad are our fruits. Therfore to euery one of vs, who haue

Math. 7. 18 a desire that our light so shine before men, that they seeing our good works, may glorifie our Father which is in heauen. God saith, Thou shalt not Lust. For Lust is as leauen that soweth and naketh vsauorie all our actions: The end therfore of this Commandement

Math. 5. 16 is, That casting off, concerning our conuersation in time past, the old man, wee cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto ful holines in the feare of God:

Ephes. 4. 22 That being sanctified throughout, our whole spirit, and soule, and body, may be

2. Cor. 7. 1.

1. Thes. 5. 23¹

be

be kept blamelesse vntill the comming of our Lord Iesus Christ. **Unto which holinesse, that we may truely strue to attaine as wee ought to do, wee must carefully regard this Commandement, Thou shalt not Lust.**

Q. It seemeth, that rash wishes for some things which either we see other inioy, or our selues vpon some occasion thinke we want, are against this Law.

A. True : for euen those motions argue a discontentednesse of our owne estate, and a wishing of better then God hath giuen vs.

Q. The seuerall things that we are forbidden to couet, haue beene before handled in the seuenth & eighth Commandements, so that heere wee neede not any further declaration thereof.

A. It is so: for that that wee are in them forbidden to do, or so much as we purpose or be willing to performe, we are here forbidden to lust after, or to suffer within vs any motion to accomplish it.

Q. If Gods Commandements require so strict and holy and perfect obedience,

dience, that it permitteth not so much as any wandring thought at any time to bee cherished within vs, considering our owne infirmity and weakenes to withstand sinne; nay, our pronenesse and inclination to fall from our sincerity in performance of our duety; it seemeth it is impossible for any man (CHRIST only excepted, whose conception was by the holy Ghost) to fulfill the lawe.

A. It is so.

Q. Why then are wee blamed as transgressors, if God require more of vs in his lawe then any man (euen the best that liueth) is able to performe?

A. Wee are iustly blamed, because God requireth no more at our hands, then man by his first creation was made able to performe. For, the Lawe that now wee haue, was written in the table of mans heart at his creation, and our first Parents to whom it was giuen were inabled to doe it. Now that they through their disobedience, whereof both were partakers, Eue in intising, Adam in be-
ing

ing perswaded, haue lost that ability to doe the good they would and should doe, it is their fault; for GOD created them good and holy. And as the corruption of bloud, euen by mans lawes, disableth all the posterity, when the father hath committed some grievous fault: euen so in Adams sin wee are all transgressours. God therefore, in commaunding perfect obedience, commaundeth no more then of right hee might doe: and wee by our disobedience deserue blame, because it is our owne corruption that disableth vs, that wee cannot doe what wee are commanded; yea and what we willingly would doe, being now regenerated.

Rom. 5. 14

Q. VVhat vse then haue wee of the lawe, since we are not able to keep it?

A. It is a true glasse, wherein if we looke without partialitie, we shall behold our selues as we are, that is, sinners. For by the lawe commeth the knowledge of sinne. Yea, by it sinne is made vnto vs more manifest.

Rom. 3. 20

Rom. 5. 20

Gal. 3.

19.

See-

Gal. 3. 24

Rom. 8. 3

Rom. 8. 3

Gal. 3. 13

Seeing then our selues by the lawe to be far from all hope of saluation, it driueth vs to seek elsewhere to obtain mercy, in which respect it may be well called, A Schoole-master to Christ, & not only in respect of the Ceremonial lawes which were but figures and shadowes, Christ the truth & the body. For when we see it vnpossible for the law to saue vs, in asmuch as it is weake, because of the flesh, then must we seeke vnto him, whom God sent in similitude of sinfull flesh, and for sin, by whom also, he condemned sin in the flesh.

Q. The most cōfortable vse then that we may haue by the law, is not to hope by obseruing or keeping it, to merit at Gods hands the kingdome of glory, as Papists do, being so blinded in conceit of their own works, that they cānot see the to be vnperfect, being tried by the touch-stone of the law, as in truth they are; but to looke vnto the remedy that God of his endlesse and infinite mercie hath prouided against our transgressions; namely, to the satisfaction which Christ hath wrought. For *Christ hath re- deemed*

deemed vs from the curse of the law, when he was made a curse for vs. But haue wee no other vse of Gods lawe?

A. Yes: it is to vs as to a woꝝkman his rule and square, according to which we ought to frame all our actions. And if any thing that we doe, agree not with this rule, wee must not onely acknowledge it not to be right, but to the vttermost of our power we must endeavour to refoꝛme it according to the rule.

Q. The promises then of the Gospel free vs not from obedience of the Lawe. No; God forbid (saith Saint Paul) that it should so be. And Christ telleth them of his time, *Thinke not that I am come to destroy the law or the Prophets: I am not come to destroy them, but to fulfill them.* So that although the lawe can now bring no condemnation to the godly that are in Christ Iesus: Yet are we still bound to the obseruation oꝝ keeping of the lawe of the commandements.

A. This to be true, many answeres that Christ gaue to such as asked what they should doe to inherit eternall life, do plainly pꝛoue; foꝛ he willed them to keepe

Rom.3.

31.

Mat.5.17

Rom.8.1

keepe the commandements : To loue God with all their heart, soule, and strength, and their neighbour as their selfe : Yea, after him all the doctrine of the Apostles tendeth to that end ; yea, our accusing conscience when we transgresse them, and our excusing heart, when in some good measure wee strue to doe them, is a strong witnesse within our selues to testifie, that wee acknowledge our selues bound to obey them.

Seeing therefore wee cannot so keepe them as we ought to doe, though God in iustice may require this obedience of vs, & punish our disobedience : Let vs humble our selues in seruent and faithfull prayer, craving the assistance of his grace in some good measure to obey his will, and pardon for our weaknesse and imperfection in doing the same, that of his meere mercy, and (by vs) undeserued grace we may escape deserued wrath, in the day of wrath.

FINIS.

